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ABSTRACT

A bilingual (Navajo-English) book from the Navajo Curriculum Center, on the Kinaalda, the Navajo girls' puberty ceremony, is intended for Navajo students at the secondary and junior college level and contains a section introducing the ceremony and sections on early life experiences and the initiation into womanhood. All text in the three sections is in both Navajo and English, accompanied by drawings of Navajo life, people, and activities during the ceremony. The author is a Navajo woman who has participated in the ceremony as an initiate and as a member of a sponsoring family; her observations drawn from her personal experience were supplemented with interviews of senior family members. The book contains the fullest documentation of the puberty ceremony that it is possible to record from the Navajo view. The introduction gives the origin story of the Kinaalda and briefly describes the contemporary ceremony. Descriptions of Navajo child development combine elements of formal schooling and informal, traditional instruction at home; the author offers suggestions on teaching methods best suited to the Navajo child's needs. The third section outlines the ceremony and describes the ceremonial events from their inception to the 4-day "holy period" which follows the ritual. (MH)

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KINAALDÁ

A Navajo Puberty Ceremony

REVISED EDITION

Written by

Shirley M. Begay

U.S. DEPARTMENT OF EDUCATION
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Title IV-B Materials Development Project
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Rough Rock Demonstration School
Rough Rock, Arizona 86503

1983

**Special thanks to Babette Daniels who assisted with transcription of the Navajo version of this publication.*

DEDICATION

This version of the Kinaaldá is dedicated to the
Rough Rock Community -- its children,
parents and elders.

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by

NAVAJO CURRICULUM CENTER
ROUGH ROCK DEMONSTRATION SCHOOL
ROUGH ROCK, ARIZONA 86503

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FOREWORD

The Navajo girls' puberty ceremony has received attention by social scientists at least since Haile recorded Blessing Way rites in the 1930s. The songs used in the ceremony, all of which derive from the Blessing Way-Beauty Way complex, have been documented by Wyman and Bailey (1943), Wheelwright (1942; n.d.), Wyman (1957; 1970),Frisbie (1964), Frisbie and McAllester (1978) and McAllester and McAllester (1980), among others. Leighton and Kluckhohn briefly discuss the purpose and nature of the *Kinaaldá* in their study of Navajo child development, emphasizing the extreme social and religious significance of this ceremony for girls and their families: "With Navahos, to become a woman is something to be proud of and to announce to the whole community, not something to be ashamed of" (1974:76). The late Frank Mitchell, a well known Navajo medicine man, echoes this statement: "We believe that when a girl has her first period there is nothing wrong with that. It is something sacred to us" (Frisbie 1964:6).

Frisbie's (1964) account provides the most definitive treatment of the subject to date. Using the participant-observer technique which characterizes social anthropological research, Frisbie recorded parts of two puberty ceremonies in the Chinle area and interviewed participants in an attempt "to see how (the *Kinaaldá*) expressed the over-all value system of the Navaho and how it had been affected by acculturation" (1964:4). Unfortunately, Frisbie's study was hindered by the nature of the research itself. The fact that the ceremony was being recorded on paper by the researcher and on film by a Berkeley film crew, led kinsmen of one sponsoring family to refuse to participate, and created friction between the head singer (Frank Mitchell) and his assistants regarding the "proper" version which was to be permanently preserved on film and tape (Frisbie 1964:52-57, 59,65). In addition, the initiate in one ceremony was an unwilling participant who had kept her second menses a secret in an attempt to "escape" the prescribed second ceremony: "I do not like being Kinaaldá; I get tired of the beads, the running, and having to sit up all night" (Frisbie 1964:29). Despite these difficulties, Frisbie's account is one of the most complete, and contains Navajo-English texts of Hogan, Twelve-Word, Dawn, Racing, Combing, Painting, and Talking God Hogan Songs, with a discussion of their origin, function and characteristics.

The present book is unique in that it is the first account of the *Kinaaldá* by a Navajo who has participated in the ceremony as an initiate and a member of the sponsoring family. The data for this book are products of the author's personal experience, and so afford a perspective on the ceremony that other writers have not had. Mrs. Begay supplemented her observations of the *Kinaaldá* with interviews of senior family members. "We knew the right questions to ask," she notes, "and what couldn't be asked or put in print." Thus, some questions were *not* answered, but received the response of elders to, "Think of your family," and the effects of parting with and publishing "sacred" information.

This book, then, contains the fullest documentation of the puberty ceremony as is possible to record from the Navajo view. In addition, the author addresses Navajo child development, combining elements of formal schooling and "informal" traditional instruction at home.[1] In the book's second section, Mrs. Begay, an elementary teacher, offers her suggestions on teaching methods best suited to the Navajo child's needs. Section I of the book contains the origin story of the *Kinaaldá*, written in Navajo and English. This is the version which has been passed down to the author, and it is important to recognize that more than one version exists. [2]Section III outlines the puberty ceremony and includes a description (in Navajo and English) of ceremonial events from their inception to the four-day "holy period" which follows the ritual.

This book was written primarily for use by Navajo students at the secondary and junior college levels. Its simple and straightforward style, however, and the inclusion of both the Navajo and English languages, give this text a broader applicability. As an illustration of socialization practices and ritual in one American Indian society presented from the native viewpoint, *Kinaaldá: A Navajo Puberty Ceremony* has unlimited possibilities for cross-cultural and multicultural education programs.

Teresa L. McCarty
Navajo Curriculum Center
Rough Rock, Arizona

April, 1983

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[1] Part of the section on Navajo child development relates to Kenneth Begishe's theory of "One's Development By Thoughts" (*Nitsáhákees Bee Haho'dilyaa*). For a full treatment of this theory, see Begishe (n.d.) and Begay and Begay (1982).

[2] The text of seven other versions of this story can be found in Frisbie's *Kinaaldá: A Study of the Navaho Girl's Puberty Ceremony* (p. 11-15; 396-402).

ACKNOWLEDGEMENTS

It has been the editor's privilege to work closely with Mrs. Shirley Begay and her husband, Wilbert H. Begay, in the preparation of this book. In the 13 years these individuals have lived and worked at Rough Rock, they have contributed greatly to the school's curriculum development efforts and to broadening our knowledge generally about Navajo language and culture.

This revised edition was undertaken primarily by Mrs. Begay, but the finished product reflects the combined efforts of many individuals. We are indebted to Verna Clinton-Tullie for the countless hours she spent on the Navajo version for the first edition. Mrs. Tullie added to the artistic quality of the illustrations, retouching and preparing them for publication.

The work of Wilbert Begay and Clifford Beck, Jr. on the first edition, made this revision possible. The beautiful artwork of Clifford Beck speaks for itself, and Mr. Begay's technical assistance in the editing and production stages was invaluable. Fred Bia, another noted Navajo artist, created the cover design.

Babette Daniels spent many hours transcribing the Navajo version of the book from tapes by Shirley Begay. Marvin Yellowhair, a Navajo linguist from the Rough Rock - Black Mesa area and a contributor to the Navajo literacy series developed by the Native American Materials Development Center, edited and "polished" the transcriptions. Unfortunately, the Navajo language in written form is still alien to most readers, including our printer and typesetter. To make the Navajo text readable, Regina Lynch, editorial assistant for the school's Title IV-B Materials Development Project, retyped the final copy. Mrs. Lynch spent several 10- and 12-hour days on this job, and without her tireless and conscientious work the book could not have gone to press on time.

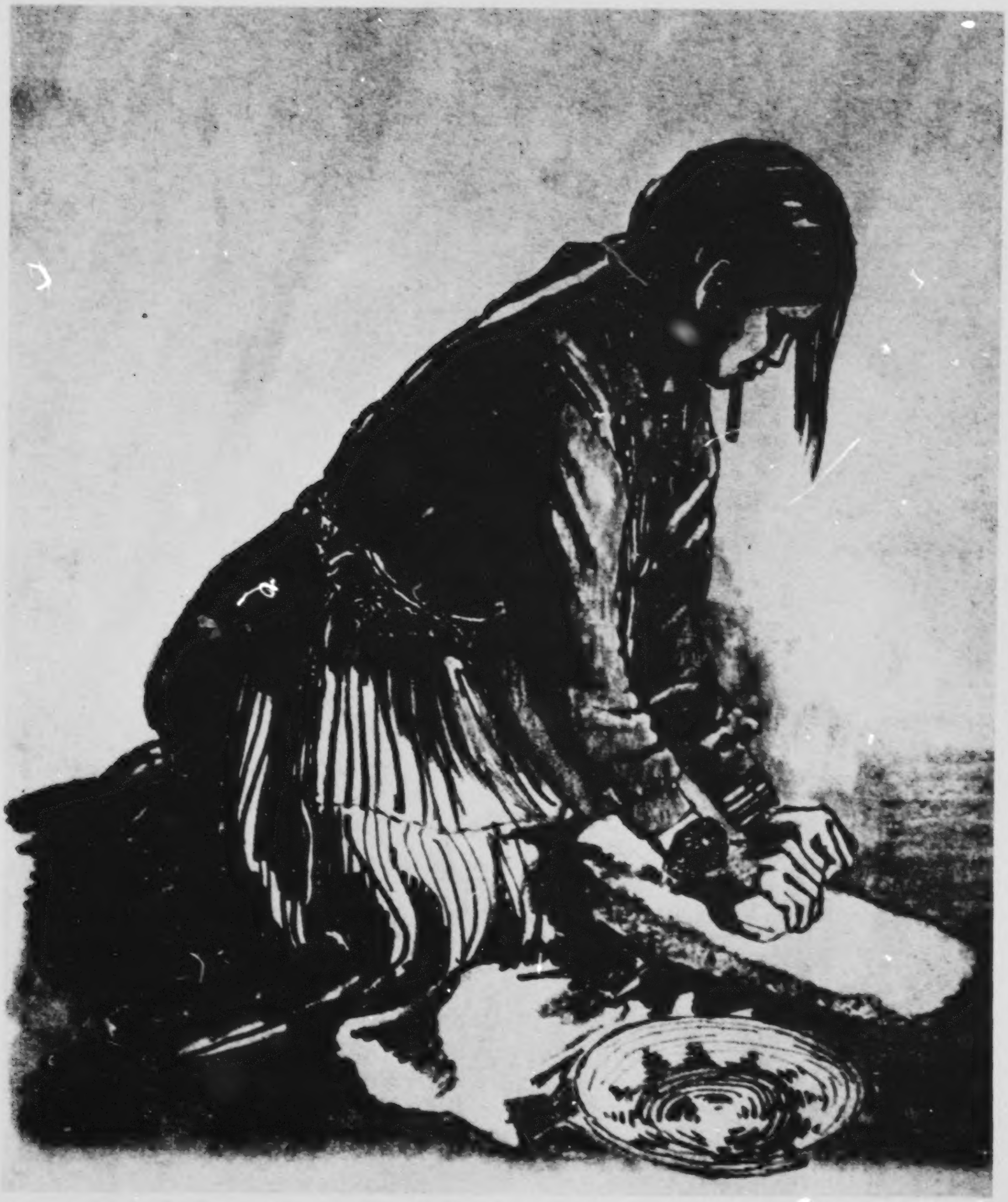
To the representatives of Rough Rock's leadership — the members of the School Board and the school's Director — we express our thanks for providing another opportunity, with the publication of this book, for Rough Rock to demonstrate its commitment to a bilingual-bicultural educational alternative.

Rough Rock School Board: Wade Hadley, Teddy McCurtain, Thomas James, Billy Johnson, Simon Secody; Jimmie C. Begay, Executive Director.

PART I

Alą́ąjį’ Kinaaldá Baahane’ígíí

Introduction to the Kinaaldá



With a Navajo girl's first menses, she becomes a young woman. This is called "coming of age." A puberty ceremony is given for her in recognition of her new womanhood.

Ts'ídá Áłtsé Kinaaldá
The First Kinaaldá

Díí Asdzáán Nádleehé (*Changing Woman*), t'áá éí Yoołgai Asdzáán (*White Shell Woman*) nilį́įgo baahane', t'áá ałk'idą́ą́' hane' yidiłígíí át'é. Dííjį́įdi hastóí dóó sáanii t'ahdii ba'áłchíní yee yił dahalne' dóó badahane'. Díí Asdzáán Nádleehé baahane'go t'áá íiyisíí baahasti'.

Hastóí dóó sáanii dahalne'go hodeeyáádą́ą́' ni'hodisǫs (*Glittering World*) bikáa'gi Áłtsé Hastiin (*First Man*) dóó Áłtsé Asdzáán (*First Woman*) Ch'óol'į́'į (*Gobernador Knob*) bikáa'gi t'ah nít'éé' áhí dah oojołgo jiiłtsą́. Éí binahjį' Áłtsé Hastiin ákǫ́ǫ níyá. Áadi t'ah nít'éé' awéé' hadáahgi sitį́įgo jiiłtsą́. Diyin Dine'é (*Holy People*) dóó Haashch'ééłti'í (*Talking God*) ádahałníigo awéé' nízhdiiłtį. Awéé' nízhdiiłtįį dóó hooghandi názhníłtí. Áádóó awéé' Asdzáán Nádleehé woosye'. Diyin Dine'é nidabizlá nohoosdzáán bikáá'gi. Baahane'go hayoołkááł bá yizhchį Asdzáán Nádleehé. Awéé nízhdiiłtínígíí shį́į Diyin Dine'é háká'anájahgo jineesą́. Shánídíín éí ayą́ągo ch'il ałtaas'éí bitoo' dóó ch'il ałtaas'éí bitádídíín bee azhneesą́. Hónáásdóó ch'ikę́ęh bohónéedzáanii silį́į́'.

Asdzáán Nádleehé dóó bimá Áłtsé Asdzáán hołbééhózin at'ééd Kinaaldá dooleełįį' hoolzhishgo. T'ah nít'éé' Asdzáán Nádleehé kinaasda'go yaa ákoniizį́į́'. Éí áádóó ákójiidzaadóó hamá Áłtsé Asdzáán bił hojoolne'. Háálá díí t'áá áłtsé sáanii bídéét'i'go baa tsíhodeeskééz. Éí biniinaa Asdzáán Nádleehé hamá Kinaaldá jizlį́į'go t'áá bí hatsii' há ye'eztł'ǫ́. Íídą́ą́' Asdzáán Nádleehé bitsii' be'dootł'óół dóó yidoołjįįł dóó bik'i doo iidoowosh da jidíiniid Áłtsé Asdzáán. Éí Áłtsé Kinaaldá yiyííłjįįdgo bik'ehgo dííjį́įdi at'ééké kinaaldaahgo t'áá áko bitsii' bá be'etł'óóh dóó adoołkąął ha'niih.

Asdzáán Nádleehé ííłkąądę́ę éí dííjį́įgóó bik'ehgo Diné ba'áłchíní at'ééké ayóí ádayayo' níigo biniinaa yá náásdeiyílé.

Áłtsé Asdzáán asdzání bohónéedzáanii jílį́įgo bininaa t'áá hó hach'é'é bitsii' bá bé'dziztł'ǫ́ dóó hazhdiilaa.

Éí dootł'izhii yoo', yódí agháadi ádaat'é, biil éé' yee hadiidzaa dóó ké nitsaaí yiih yi'eez. Yoołgai ts'ídá agháadi bee hazhdiilaaígíí biniinaa hach'é'é Yoołgaii Asdzáán woosye'. Dííjį́įdii Yoołgaii Asdzáán ha'níigo ayóó óó'níigo óolyé. Áádóó baa hast'ii Diyin Dine'é nilį́įgo baa nitsáhakees, doo t'óó bóhólnííhgóó nawóji' da.

Asdzáán Nádleehé bitsii' bá be'estł'ǫ́ǫdǫ́ǫ naadą́ą́' ałhidadiijaa'. Naadą́'áłgaii dóó naadá'áłtsoii dóó naadą́ą́'dootł'izhígíí dóó naadą́ą́' łikizhíghíí dóó naadą́ą́' noodǫ́ǫzii dóó naadą́ą́' łichí'ígíí naadą́ą́' ak'áán biniiyé yik'ą́. Asdzáán Nádleehé naadą́ą́' ałhidahidiijaa'ígíí jíík'ą́ą dóó jííłkąąd. Naadą́ą́' kót'éego ałhidadiijaa'ígíí nitsáhákees át'é dajiníigo baa dahojilne' dííjíídi.

Áádóó tsiighá be'estł'óogo ałdó' iiná dóó nitsáhákees dóó yódí bił alch'į' be'estł'ǫ́. Éí biniinaa at'ééd kinaaldaahgo bitsii' nineezgo bá yá'át'ééh.

Áko Asdzáán Nádleehé kinaasda'go yiyííłjįįdígíí éí dííjį́įgóó awéé bik'ehgo nihwiileeh dóó bik'ehgo áłchíní nilzé ha'níigo bee nidazh'nitin.

Asdzáán Nádleehé kinaasda' dóó bikéédóó naakii yishchį́. Ashiiké nilíigo Naayéé' Neezghání (*Monster Slayer*) dóó Tó Bájíshchíní (*Child Born of Water*) woosye'.

Yoołgaii Asdzáán joosye' dóó yódí ałtaas'éí bee hahwi'diilyaago t'áá dįį́'góó tázhdoolwod. Ha'a'aah dóó Shádi'ááh dóó E'e'aah dóó Náhookǫsjį'go haiłkááhdą́ą' náázhdiilwo' nít'éé'.

Dííjį́įdí Kinaaldá
Contemporary Navajo Puberty Ceremony

Díí naaltsoos ályaaígíí Kinaaldá (*Pubescent Girl*) bik'inahagháájí dóó bik'inohoníyáajį' baahane'.

At'ééd Kinaaldaahgo bitsii' bá be'etłí'óóh dóó ak'áago dóó hodísingo dįį́' yiłkááh.

Tágíįį éí íiyisíí yéego binaanish áyiił'įįh, áko tágíįį bitł'éé góne' éí bik'i doo iiwosh da. Tł'éé' bíighah bik'i hoogáałgo yiłkááh.

Abínígo dóó ałné'é'áahgo náádiilwo'go bee bitah yá'áhoot'éeh dooleeł biniiyé. Áádóó asdzání bohónéedzáanii nilį́į dooleeł.

Yoołgaii Asdzáán éí áłtsé íííłką́ąd, éí bik'ehgo kinaaldá hweehaleehgo t'aa áko bik'i doo iiwosh da.

Kinaaldá nayí'dooł'isígíí shóot'eehgo t'áá áko hastóí Hózhǫ́ǫjí doo nida'ałhaashígíí shóot'eeh.[1]

Kinaaldá nayís'eezígíí Kinaaldá dootł'izhii yoo', yódí ałtaas'éí dóó éé'deijį' dishooígíí dóó yaajį'éé' ałdei danoot'ishígíí yee haidiił'įįh.[2] Kinaaldá bitsii' bee be'etł'óhígíí éí dook'aak'ehii tsiitł'óół, éí doodago náshdóí bikági áłts'óózígo hadiilt'ą́ązgo tsiitł'ooł ál'įįh. Kinaaldá bitsii' ye'eztł'ónígíí tł'óo'di Kinaaldá bee ník'íníltłish yee nayí'éł'is. Ałtso nabí'él'isgo Kinaaldá tsé niyiiléeh, naadą́'áłgaii dóó naadą́'áłtsoii, nadą́ą' ak'áán áyiił'įįh.

Naaki yiłkáahgo abínígo t'aadoo ha'a'aahí Kinaaldá ha'a'aahjigo bighádílwo'. Hastóí dóó sáanii dóó áłchíní akéé' bighádíjah.

Kinaaldá nálwo'go t'áá áko tsé daashjéé' dóó tsé daashch'íní yee náá ák'ááh. Sáanii ła' bíká'anájahgo ch'iiyáán baa na'aldeeh łeh.

T'áá ałní'é'ááh bik'eh ha'a'aahjigo naadiilwo' dóó t'áá nináhályeedí náá'ák'áa łeh.

Táa' yiłkáahgo abínígo Kinaaldá alką́ąlk'eh yíighahgi ch'élwo' dóó ha'a'aahjigo áłchíní yił bighádíjah. Ak'éí danilínígíí Kinaaldá yiyííłjįįdi nehekah. Tágíįį́ bitł'éé' góne' Kinaaldá bik'i doo' iiwosh da. Sáanii doo Kinaaldá ałtso da'ak'áahgo t'áá áko tada'aníiłgo binaanish anáádayiil'įįh. Díįjį́įdi éí dínéesą́ dóó tł'oh naadą́ą́ binąą', áshįįhłikan da, dá'ákaz bitoo' dóó ch'il na'atł'o'ii da bił nida'alkąąh. Alkąąk'ehgi didiljah, t'áá bik'i kǫ'go hiiłch'įįh.

Ałné'é'áahgo hastói ła' ásínídáá dooleeł bi'di'niihígíí alkąąk'eh yaa náá'iiłnih. K'ad taa'niil yaadzíidgo alkąąk'eh góyaa dá'át'ąą' nídaashzhohgo biyaagi dóó bibąąhjí ałhéná'nił danéesélígíí bik'ehgo.

Hastói ásidáá dooleełigíí sodilzįįhgo bikéédóó taa'niil alkąąk'eh góyaa yaadzi'. Kinaaldá beeldléí háábaíí bigąąghah haazt'i'go alkąąd yaa náá'iiłnih, sodilzingo. Sáani ła' ałkąąd yaa nááda'iiłnih.

Taa'niil bikáa'gi dá'át'ąą' ałk'ih ninááhá'nił danéesélę́ę bik'ehgo. Ałtsogo łeezh sidooígíí áłt'ą́ą́'ígo alkąąd bik'iidzi'. Łeezh bik'iidzi' dóó tsíid bikáá ninááńádzi'. Áádóó índa bik'i didiljah dóó t'áá bik'i kǫ'go yiłkááh.

E'e'áahgo sáani dóó hastói dóó t'áá shidoonááł nízinígíí hooghan góne' yah iikah. Díí yah i'iisdee'ígíí ła' atah hada'di'yii'ááh. Tł'éé' bíighah da'deet'áahgo yiłkááh.

Dį́į' yiłkáahgo yikáíí̜h yit'áahjį' na'í'és'eezígíí Kinaaldá bitsii' ya'hasht'e nááyiil'įįh.

Kinaaldá bitsii' bá tánágis dóó yilzhoh. Dootł'izhii yoo' dóó látsíní ádaat'éii yee hadít'éego ha'a'aahjigo nínáádiilwo'. Hastói dóó sáanii ła' akéé' yighádíjah. T'áá áłchíníįį' anáhool'áago atah ahénájah. Kinaaldá nabínáá'ál'is. Beeldléí ałk'ih ṇihees'nilgo yikáa'gi bi'dik'ąs. Ałtso Kinaaldá nabí'el'isgo áłchíní níléí bizhi' dóó deigo deidiłts'ǫ'.

Hastiin áneezdáhígíí ałtso ni'di'aahgo tłóó'góó ch'éghaáh dóó alkąąd yá sodilzįįh. Áko índa háá'álgish dóó hastoi dóó sáanii bitaa'nih dóó bił da'jiyį́įh. Díí ałtso baa na'aldahgo łį́į' dóó dibé ásizínígíí tádídíín bąąh ánáánál'įįh. Kinaaldá bi'di'nínée k'ad ch'ikę́ęhgo baa nitsáhákees dóó asdzání hóyáánii nilį́įgo yił háájéé' dóó bik'éíí baa ádahwiniizįįh.

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1. Hastin ánidaahígíí Hózhǫ́ǫ́jí doo na'ałhaashígíí kót'éé dooleeł bi'di'niih. Hastói ya'at'eehgo naagháhígíí bisodizin dóó biyiin holónígíí dóó ak'éíí danilínígíí dóó t'áá' ákót'áo béé ho'dílzinígíí da shóot'eeh.

2. Kinaaldá nayí'dooł'isígíí éí asdzání ayóo atł'óhígíí dóó ayóo ch'iyáán íił'ínígíí dóó yá'át'éehgo áłchíní bee nihwiileehígíí dóó áłchíní nilzé bił bééhózinígíí. Áádóó bíígháán k'ézdonii dóó biinei dóó doo bihodéełníinii.

The First *Kinaaldá*

The Navajo *Kinaaldá* derives from Changing Woman (*Asdzáán Nádleehé*), also known as White Shell Woman or White Bead Woman (*Yoołgai Asdzáán*). The historical antecedents of this ceremony were orginally recorded orally by Navajo philosophers, and passed by word of mouth from generation to generation. The story of *Kinaaldá* is considered one of the most sacred, and as a component of the Blessingway complex it is a treasured part of Navajo oral tradition.

The story begins in the present world, which is referred to by Navajo medicine men and philosophers as the "Glittering World." Here, First Man and First Woman noticed a low cloud or fog over the top of Gobernador Knob (*Ch'óol'į́'í*), one of the six sacred mountains, on the eastern periphery of Navajoland. Curious, First Man investigated the unusual weather conditions he and his wife witnessed atop the mountain.

With the help and guidance of the Holy People (*Diyin Dine'é*) and in particular, Talking God (*Haashch'ééłti'í*), First Man climbed to the top of the mountain. There, he saw lying before him a newborn infant girl.

First Man and First Woman took the infant home. They soon learned from the Holy People that the baby was to become Changing Woman, and was placed on this Glittering World by the Holy People themselves. She was believed to be the child of the Dawn.

With the Holy People's assistance First Man and First Woman raised the infant, who grew to become a beautiful youngster. When she was a baby she was fed on sun ray pollen (*shándíín*), pollen from different types of beautiful plants (*ch'il ałtaas'éí bi tádídíín*), and dew drops from many kinds of beautiful flowers (*ch'il ałtaas'éí bi dahtoo'*). Changing Woman and her mother knew that someday, as an indication of womanhood, the child would be blessed.

One day Changing Woman experienced her first menses. She and her mother talked about the occurrence and its significance for the girl's initiation into womanhood. They then discussed a ceremony which would usher the girl into her adult role. Because of its nature, the ceremony would be organized by and around women. It would be the first puberty ceremony ever performed.

According to the oral historical evidence, the ceremony (called *Kinaaldá*) is to be performed on the occasion of a girl's first and second menstruation. Today, both traditional and more acculturated Navajo parents and elders still know this ceremony and understand its many benefits for pubescent girls.

In Changing Woman's ceremony, First Woman was the "Ideal Woman." She assisted her daughter by adorning her with the finest mixed precious gems (*nitł'iz ałtaas'éí*) and the finest jewelry (*dootł'izhii ałtaas'éí*) made from turquoise, white beads, jet, coral and obsidian. The girl wore a beautiful traditional woven dress (*biił*) and a pair of mocassins with leggings (*kéntsaał*). She was arrayed with white beads and white shells. For this reason she is also called White Shell Woman. She is one of the best loved Holy People of the Navajos.

During the first day of Changing Woman's ceremony — her initiation — bits of different types of corn (white, yellow, blue, spotted and red) were gathered. Some Navajo elders believe the different colors of corn represent the "thinking" of the Navajo people.

Much of the ceremonial activity in the first *Kinaaldá* centered on tying Changing Woman's hair. This act signified the tying together, or combining, of thought, life and positive Navajo values. For this reason Navajo girls today are urged to have long hair.

During Changing Woman's four-day ceremony, she was blessed with a most important attribute: the ability to bear children. Later, she gave birth to the Hero Twins, Monster Slayer (*Naayéé' Neezghání*) and Child Born of Water (*Tó Bájíshchíní*).[1] Navajos say that because of this, when the ceremony is performed today, the initiate will have offspring in the tradition of Changing Woman.

On the first day of the ceremony, after Changing Woman was adorned with shining silver, turquoise and white beads, she began her first race. In addition, she ran at dawn and noon on each subsequent day. Her final race occurred on the fourth morning of her "Walking Into Beauty" ceremony. Then, she began running toward all four directions — east, south, west and north — as morning light filled the sky.

Contemporary Navajo Puberty Ceremony

With a Navajo girl's first menses, she becomes a young woman. This is called her "coming of age," and a puberty ceremony is given in recognition of her womanhood. The four-day ceremony which is usually sponsored by her immediate family, ushers the girl into adult society. The chief aim of the ceremony is to impart the physical, moral and intellectual strength she will need to carry out the duties of a Navajo woman, following the example set by Changing Woman.

On the first day of the ceremony, before the initiation, a medicine man is notified that he is needed.[2] Usually a medicine man with expertise in performing the Beauty Way ceremony is selected. A woman is also chosen to assist the young girl throughout the ceremony; this woman will re-enact First Woman's role by dressing the initiate in the finest jewelry and clothing, combing and tying her hair, and molding and massaging her to physical perfection. The woman chosen to assist the initiate must fit the qualifications of an "Ideal Woman" which were originally possessed by First Woman.[3]

In one of the first ceremonial acts the girl's hair is tied with a strap of buckskin or mountain lion skin. She is cleaned and beautifully dressed. The Ideal

Woman then molds and massages the initiate with a weaving tool (*beeník'íhíltlish*), and the girl subsequently begins the ritualized grinding of white and yellow corn into meal.

Before the sun rises on the second day, the pubescent girl awakens and runs to the east to greet the rising sun. She is followed by her companions who yell loudly behind her. The girl returns home to continue grinding the corn into meal. Others are busy around her, helping to fix the special foods. The girl's long hours of corn-grinding are interrupted at noon each day, when she again begins running.

At dawn on the third morning the initiate and her running mates race past the fire pit in which a ceremonial corn cake will be baked. They run eastward as light fills the sky. When she arrives home from her run, the girl finds that other guests have begun to arrive. These relatives and friends have come for the all-night ceremony which begins on the third evening.

Preparation for the final grinding of corn meal takes up much of the third day. While the fire pit is heating, the corn meal is sweetened and thinned out with wheat germ or wheat sprouts. (Today, sugar, syrup, honey and raisins are often used for sweetening.) More people arrive as the day passes.

In the afternoon the medicine man comes to bless the fire pit in which the cake will bake. The bottom and sides of the pit are lined with damp corn husks turned rough-side up to keep the cake clean and prevent it from sticking. The medicine man blesses the pit by sprinkling corn pollen in each of the four directions.

Finally, the cake batter is poured into the pit. The young girl, wearing a Pendleton shawl over her shoulders, holds a ceremonial basket of corn pollen or white corn meal. She prays silently and sprinkles pollen in each of the four directions. Some immediate family members and guests may do the same, praying aloud while sprinkling white corn meal or corn pollen from the girl's ceremonial basket. Her female relatives help cover the batter with corn husks, then with dirt. Finally, the fire is rekindled on top.

The participants gather inside the ceremonial hogan. There the medicine man sings and prays over the girl. The visitors and family often take part in the singing, which continues throughout the night.

When dawn breaks on the fourth morning, the Ideal Woman dresses and ties the girl's hair. Her hair is washed thoroughly with yucca root soap and brushed. Adorned in shining silver and turquoise jewelry, and wearing her best traditional clothes, the girl runs eastward again. Her companions, young and old, follow. When she returns to the hogan she is again rubbed down and molded by the Ideal Woman. This is done while the girl lies on blankets outside the hogan. Then, for a final time, the initiate "stretches" young children and others who wish to be stretched, thereby sharing with them the blessings of her holy state.

The medicine man ends his songs and adjourns to bless the ceremonial cake which is now ready. All participants receive a piece of the cake and take part in the feast which has been so long in preparation. After all have eaten, the family's herd of sheep, horses and cattle is blessed.

The young girl is now considered a woman in Navajo society. She has been ushered into womanhood with all the grace and care her family and friends can give.

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1. *Navajo History Vol. I,* by Ethelou Yazzie (ed.). Many Farms, AZ: Navajo Community College Press, p. 34.

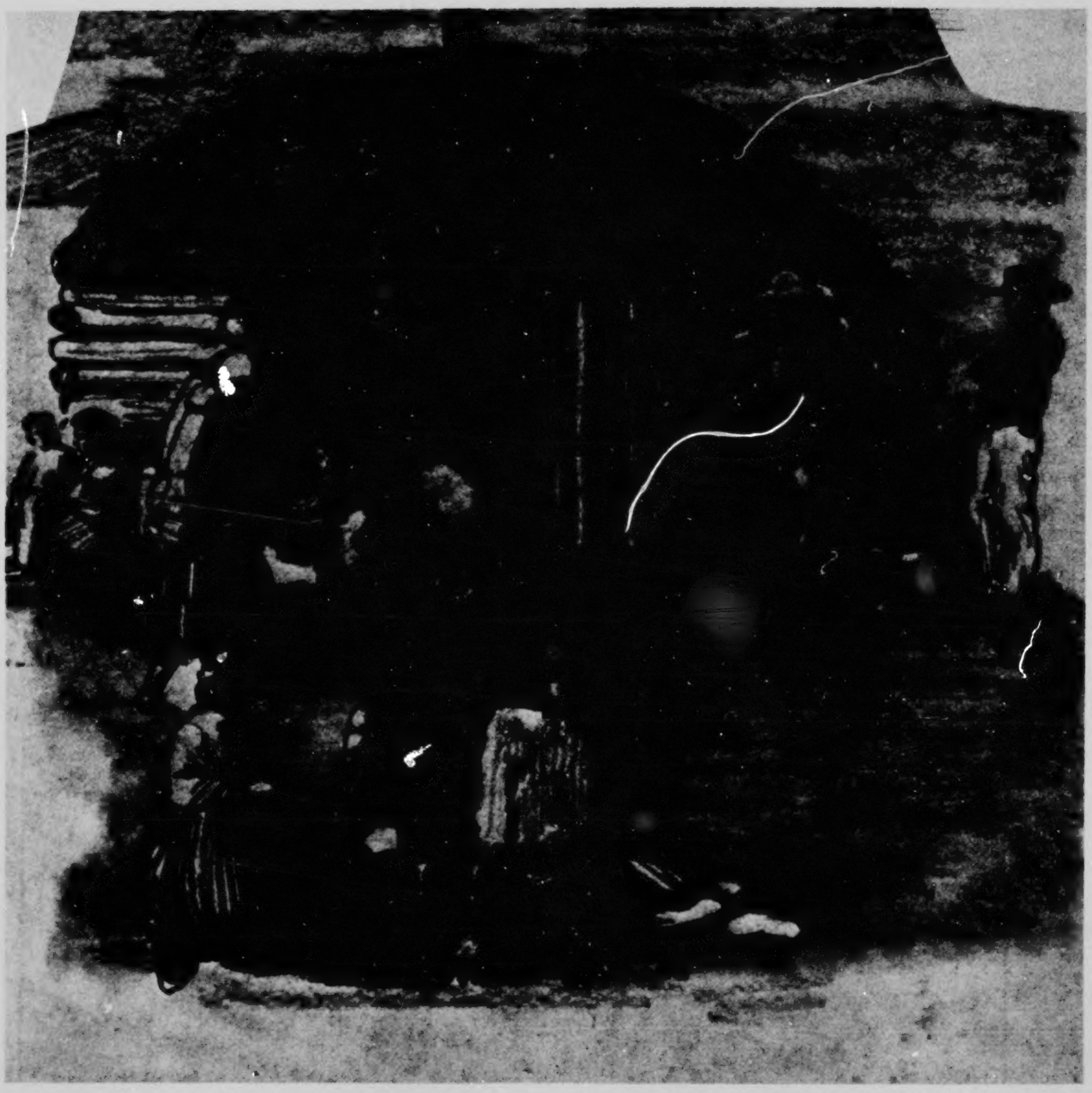
2. The expectations are that the medicine man is knowledgeable in singing and praying, has a good voice and is in good health. He may be a close kinsman or a clan relative through the girl's mother or father; the major prerequisite, however, is that he be well known and/or well respected as a competent specialist.

3. In particular, the Ideal Woman should be a skillful rug weaver, a good cook, and should have children. Her physique should demonstrate strength and endurance, and her back should be straight and well formed.

PART II

'Ániid Náághą́ą́dą́ą́' Yaanaayáhígíí

Early Life Experiences



Navajo parents feel blessed by the birth of a daughter. Ritualized socialization experiences aimed at ensuring proper physical and mental development, begin even before birth.

Amá dóó Azhé'é Ahíjískéhígíí dóó Hwe'awéé' Jiniséegi

Áłchíní yódí ts'ídá aláahdi ayóí'óó'níinii óolyé. Éí bąągo amá dóó azhé'é jílíinii hwe'awéé' haleehdóó bit'íís yá'át'éehgo baa áhójilyą́ągo ch'íhálzhish. Amá dóó azhé'é awéé' dóó yił háájéé' danilíįnii ayóí ádayó'ní, doo nahdi dayó'níígóó hodilzhish.

Awéé t'ahdii bimá yii' hólǫǫgo hózhǫǫjí bik'ih doo iiwosh da. Nizhónígo amá nilínígíí adoołchííł, t'áadoo biníło'ígóó biniiyé bik'i bijįįh. Awéé' yichíihgo tádídíín bizaajih, bá sohodizingo. Akól'įįhgo bits'íís dóó bíní' bichi'į' yá'át'éeh dooleeł. Awéé' índa yichíihgo dzídzi'jigo bitsii'go niiltééh, bítáá' dit'ódígi dóó bitsiits'iin t'áá át'é nizhóní yileeh bitsiit'ááh yíłdoigo.

Áádóó awééts'áál biih yiltééh bine'dę́ę' k'ézdon dóó bidziil dooleeł biniiyé. Kót'éego t'áadoo hodina'í nídii'nah, t'áadoo díkwíi da nídízídí. Ániid yizhchįnéé t'áadoo díkwíi da naháhí t'áá hóyáanii silį́į' dooleeł.

Awéé' łahda at'ééd łeh, łahda éí ashkii łeh. At'éedgo éí náasdi Kinaaldá bá yii'aah. Díí at'ééd yázhí áłchíní nilį́įdą́ą' dóó ch'ikę́ęh yileehjį' baahane'.

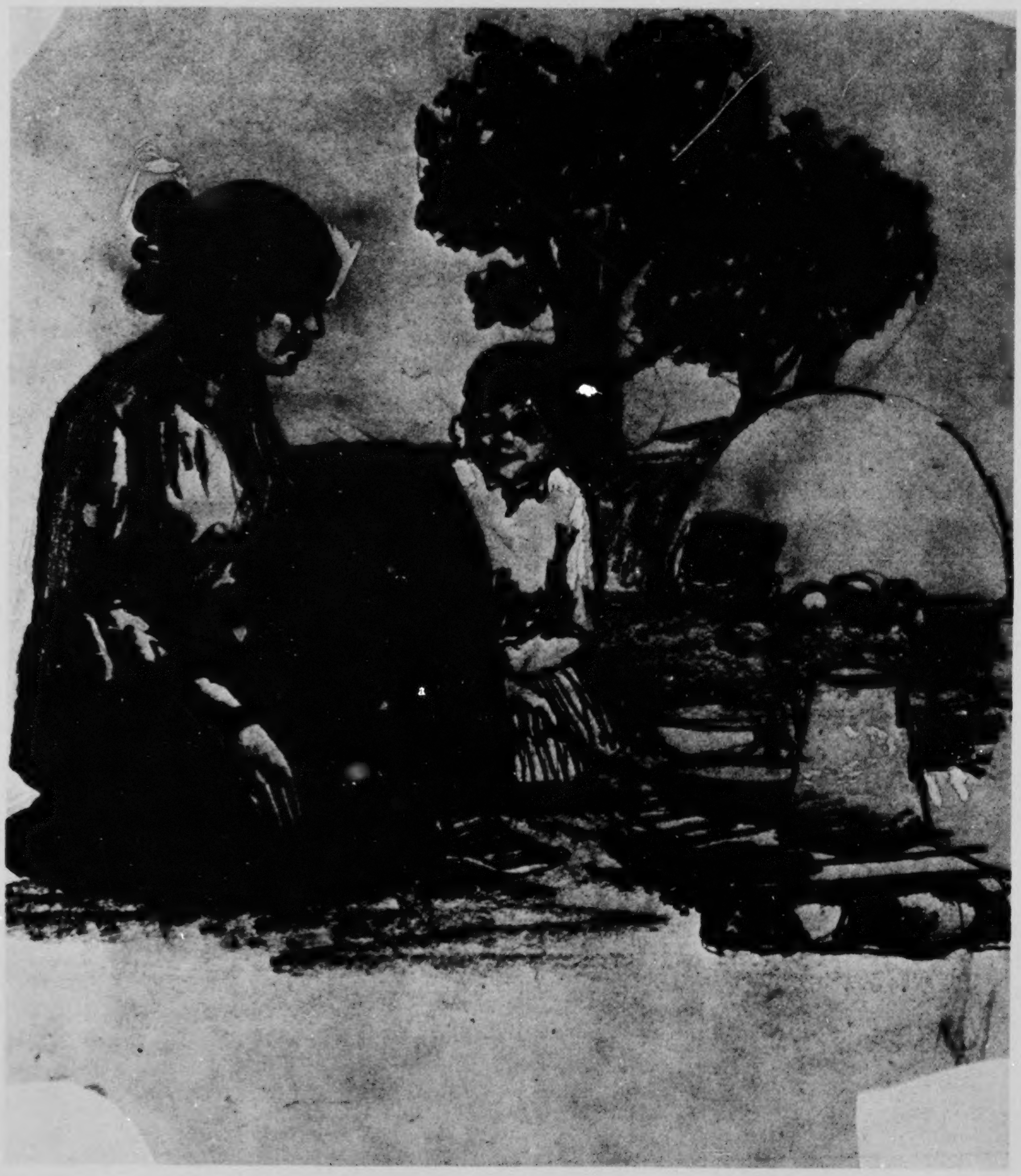
The Navajo Family and the Rearing of Their Child

It is said that "children are wealth," and Navajo parents feel very fortunate to have a healthy new child. Parents, siblings and other relatives greet the newborn with affection and attention, caressing and fondling the infant.

The child's shaping and socialization begin even before birth, when the mother may have a Blessing Way Ceremony (*Hózhǫǫjí*) so that birth will be speedy and painless. At birth, the infant is blessed with corn pollen and silent prayers to ensure proper physical and mental development. Immediately after birth the child is placed with its head facing the fireplace so the soft spot on top of the head will become heated and properly shaped.

The newborn will be placed in a cradleboard to strengthen its back . . . soon the child will be able to crawl. Within a few years, the infant will pass from childhood into adolescence. This child may be a boy, or it may be a girl. But if the child happens to be a girl, eventually the parents will hold a *Kinaaldá* for her.

This book was written to tell the story of a young girl's passage from childhood to womanhood. This is the story of *Kinaaldá*.



The mother begins to teach her daughter the basics of cooking.

Háni' Hazlį́į'

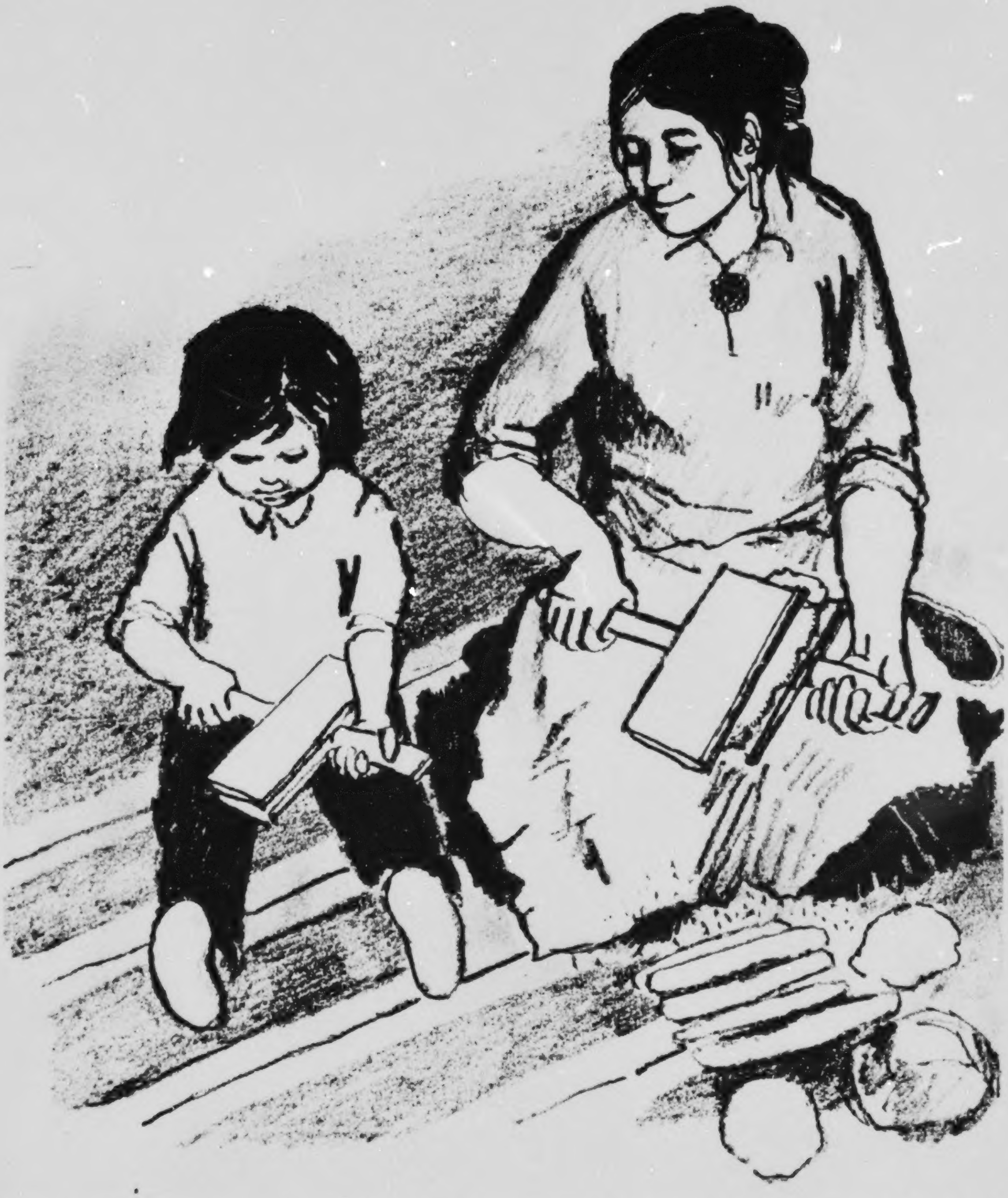
Amá dóó azhé'é hona'nitin. Áłchíní yázhí naaki dóó dį́į' binááhai bita'gi nahalzhiishgo háni' hazlį́į' wolyé. Atééd yázhí kwe'é nanise'go binaagóó áhoot'éhígíí yaa ákonízin dóó ínálniih. T'áadoo le'é bee nabidineeztą́ą́'ígíí yínálniihgo yik'ehgo é'éł'į yileeh.

Bimá t'áadoo le'é yaa naagháhígíí dóó ííl'ínígíí t'áá yikék'ehgóó é'él'į yileeh. Amá hach'é'é jinootį́įł t'áá hooghan biyi' haz'ánígi, ch'iyáán ál'įįgi, tó dóó gohwééh yilbéézh, dóó naadą́ą' taa'niil, ádoolníiłgi, naadą́ą' łees'áán, bááh dootł'izhí, tsé'ést'éí, k'íneeshbízhii, t'áá níléí náneeskaadí ál'įįį' yíhooł'ááh. Naadą́ą' ch'iyáán ál'į́įjí íiyisíí yíhooł'aah dooleeł. Háálá náasdi adoolkááłgo bá baa nitsáhákees.

One Becomes Aware

Navajo personal histories begin at age two or four, "When One Becomes Aware" (*Háni' Hazlį́į'*). At this age the child is cognizant of the immediate environment, can remember instructions and perform memory tasks.

A young girl begins to imitate her mother in daily household chores. The mother teaches her daughter the basics of cooking, including how to boil water, heat coffee and prepare more elaborate dishes such as corn meal mush, corn bread, blue bread, paper bread, corn meal dumplings and tortillas. Among the foods made from corn that the girl learns to prepare is the corn meal cake (*alkąąd*) which will someday be a focus of her puberty ceremony.



The child becomes self-aware; rug weaving is taught as the young girl's most important means of survival.

Adaa Ákózhniidzįį́’ dóó T’áá Hooghan Haz’ánígi

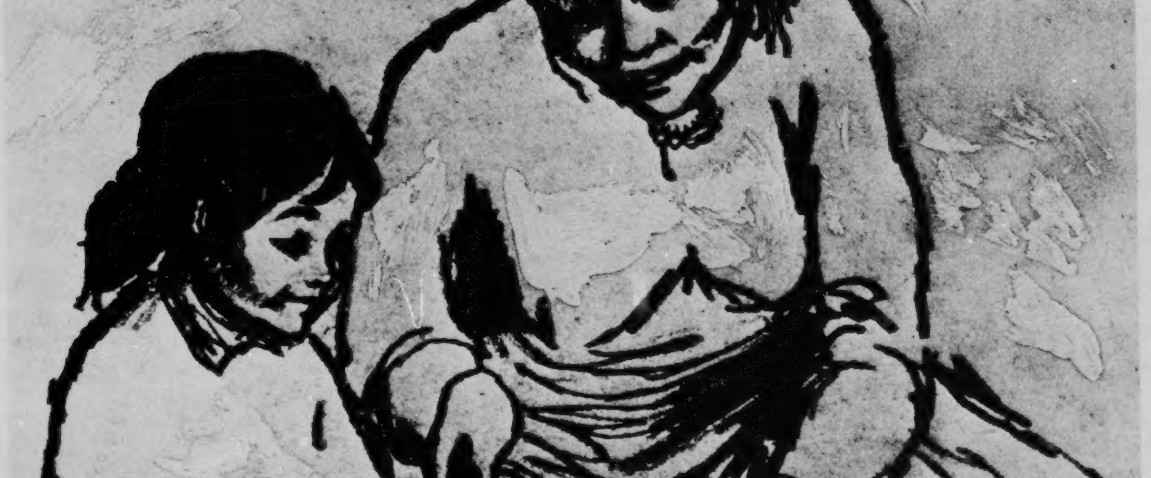
At’ééd nooséél bik’eh nahgóó áhoot’éé dóó t’áá bí sizínígi yaa ákoniizįįh. T’áadoo le’é neiich’id dóó bijaa’ bił halne’, bináá’ yee yoo’įįgo t’áadoo le’é yee yik’i’diitįįh. Amá dóó azhé’é dóó acheii dóó amásání dajílínígíí éí ałk’idą́ą́’ hane’ę́ę hooghan haz’ánígi bił ahii’ siláago bee nidazhnitin. Índa dįį’go íiyisí iiná bítsésiléí haz’ą́ągi. Kǫ’ dóó tó dóó nílch’ih dóó Nahosdzáán bikáá’ nanihi’deelyáhígíí bee nidazhnitin. Áádóó kwe’é nanise’go k’é naazt’i’góó hazhó’ó bił naólta’. Áádóó t’áá hooghan haz’ą́ądóó t’áadoo le’é baa áháyą́ągi. Déédiljah dóó ch’iyaan ál’įįgi, dóó atl’ó bóhoo’aahjí. Díí bee nabidi’neestą́’ąą neeyą́ągo yinahjį’ ak’idi’dootį́įł.

Dah iistł’ǫ́ bóhoo’aahjí éí íiyisíí bee nanitin at’ééd nilįįgo. Éí binahjį’ anáá’jíłnah bi’di’níigo iiná yaa ákoniizįįh. Amá dóó amáyázhí jílįįgo da at’éed atló bee bóhwiidííł’ááł ho’di’niih.

One Becomes Aware of Self and Home Environment

As she matures and develops, the Navajo girl becomes increasingly aware of her immediate environment through sensory-motor experiences and the lectures and instructions of her parents. Parents and grandparents recite traditional stories which emphasize the importance of the hogan, Mother Earth (*Nahosdzáán*) and the four essential elements: fire, water, air and earth. This is the age at which formal instruction in kinship and family responsibilities begins. Hence, the child during this period becomes knowledgeable of her future role as a female adult, including the responsibilities of home care, fire building, cooking and weaving.

Rug weaving is taught to the girl as the most important means of survival. Most female children are taught this skill at an early age by their mothers; yet some Navajo women become mothers without learning to weave. In such a case, the maternal grandmother or an aunt is asked to teach the child the skills of rug weaving.



The girl is taught the correct way to sit and hold a spindle.

At'ééd Yázhí T'áadoo le'é Yééhósingi dóó Yinahjį' Na'ádínítaah

Dibé dóó tł'ízí bighaa' bee adootl'óół biniiyé hasht'eel'įįgi at'ééd yázhí bee nanitin. Amá nanoolzhee' ádoolnííłígíí t'áá hó jidis. At'ééd yázhígo éí bíla' yilzhóólí, éí doo yíighah da.

Amá dóó at'ééd yázhí ní'díłts'ihgo aghaachxiin dóó ts'iilzéí yitayiilah. Áádóó ha'nilchaad dóó háá'iildíís dóó aghaa' deiigis, dóó ni'dóó asdáago adiz dóó bee adizí wótą'gi da yínááhooł'ááh. Ch'il ał'ąą ádaat'éhígíí bee da'iiltsxóóh, dóó bee da'iiltł'íísh dóó bee da'iilchííh ádaat'éhígíí t'áadoo le'é ał'ąą ádaat'éego ádaalne' ałdó'. T'ahdoo na'néélzhééhgóó aghaa' bee adootl'ółígíí áłtsé ał'ąą ádaat'éego bina'anishjí yíhooł'ááh.

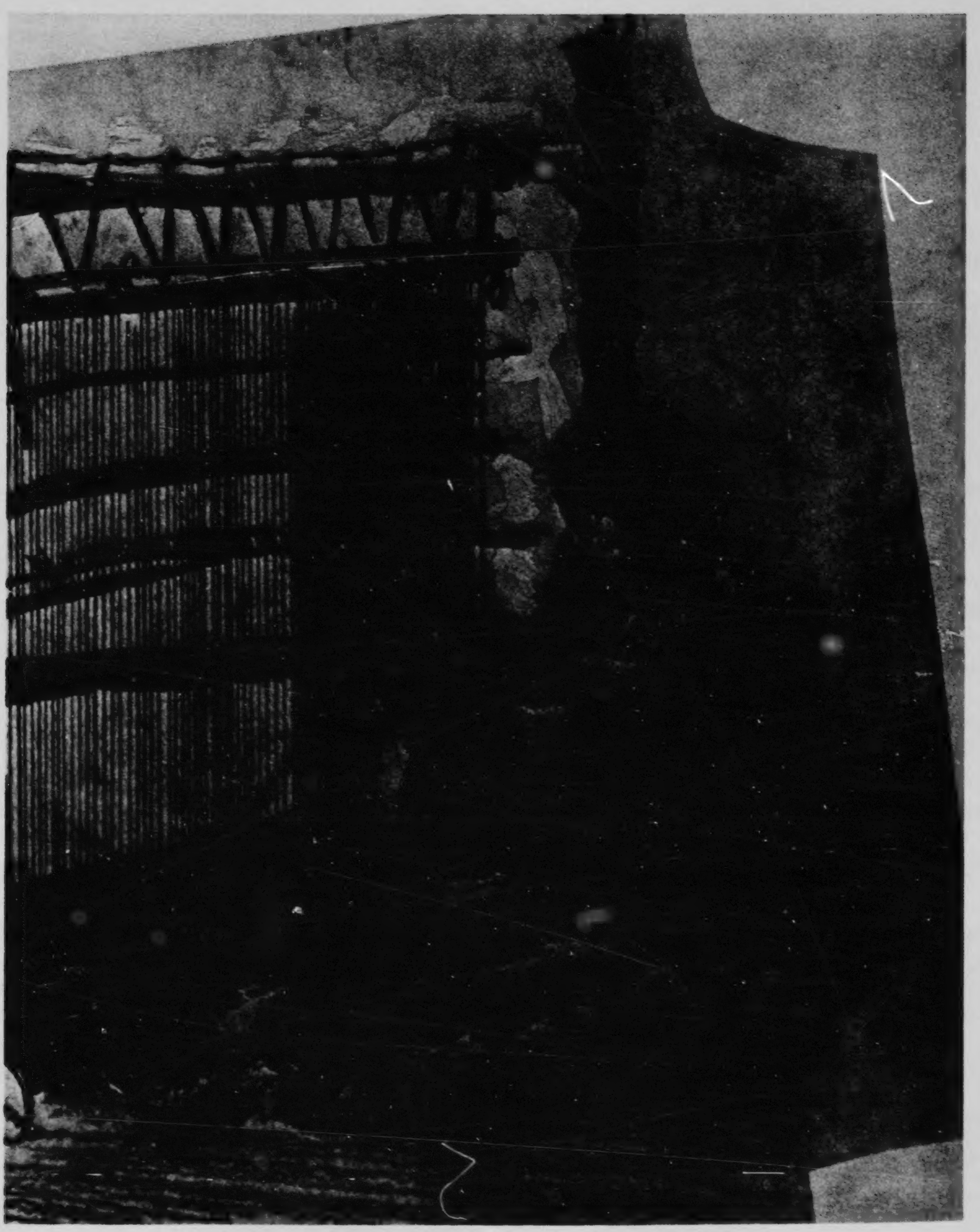
At'ééd yázhí dį́į́' dóó hastą́ą́ binááhai nanise'go dah iistl'ǫ́ álnéehgi bee nanitin. Áádóó nabidi'nitin. Abínígo bił háíníjéé' bił ałgháádíkah ha'a'aahjigo bi'di'ní. Bee níní' niłdzil doo k'ézdongo nitsíníkees dooleeł, dóó nits'íís yá'át'éehgo nooséeł dooleeł biniiyé bi'di'níigo yik'ehgóó át'įį łeh.

She Begins To Know and Practice Her Roles As a Young Girl

The girl is taught how to prepare wool and mohair for the rug she will soon weave. Her mother (or the girl's female teacher if the mother is not a skilled weaver), usually spins the yarn for the warp. This would be a difficult task for the tender fingers of a small girl.

The girl and her mother begin by cleaning the wool, removing the debris and grime. The girl learns to card, bulk-spin and final-spin the cleaned wool. She is taught the correct sitting position and how to hold the spindle properly. She learns to use vegetable dyes and other coloring agents, and how to give the wool its final wash. All this is taught before the girl learns to prepare the loom.

A Navajo girl learns these weaving skills as early as age four to six. During this time the girl is also taught through stories to make a habit of rising early and running in the morning with her siblings. This practice, her parents say, will foster strong mental, moral and physical development.



Young girl and mother at their loom: rug weaving is taught at an early age.

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Dah Iistl’ǫ́ Báhoo’aahgi

Hastóí dóó sáanii dahalne’go dah iistl’ǫ́ ál’înígi, na’ashjé’ii asdzáán bits’ą́ą́dóó yit’ihii át’é. Asdzání ni’ hodisǫs hoolyéego ha’azdéelgo ákwe’é baayílyá. Atl’ó t’áá íiyisíí nanitl’ah. At’ééd yázhí t’áá ałts’íísídą́ą́’ bíbiyiil’aahgo nizhónígo na’ach’ąąh yileeh. T’áá ał’ą́ą́ át’éego yééhósin yileeh. Akót’éego aghaa’ hasht’eel’įįh dóó dah iitł’óóh. Díkwíí shįį́ nááhást’ą́ągo dah iistl’ǫ́ hadit’įįh. Ádasitą́ dóó ak’ii’áhí dóó bikáá’ nidi’nóolzhahígíí tsin ałts’ą́ą́hjí sinilígíí dóó dah na’alo’í dóó ii’ sinil dóó bee dah ní’diilts’ǫ’í dóó bee ník’í’níltłish dóó beę’adzooí dóó tsints’ósí dóó bee ii’na’alt’i’í dóó tl’óół bee adoolts’ǫ́łígíí t’áá át’é shóot’eeh. Nanoolzhee’ ałtso naneelzhah. Iłdiltl’óogo da éí bimá bésdáago yinéł’į́įgo yínabiniłtin.

Dah iistl’ǫ́ ałtso ál’įįhgo nizhónígo nel’į́į łeh. At’ééd yázhí ts’ídá áłtsé ałtso niitl’óhígíí ayóo yaa bił hozhǫ́ǫ łeh. Háálá dah’iistł’ǫ́ éí biyahóyée’ii át’é álnéehgo.

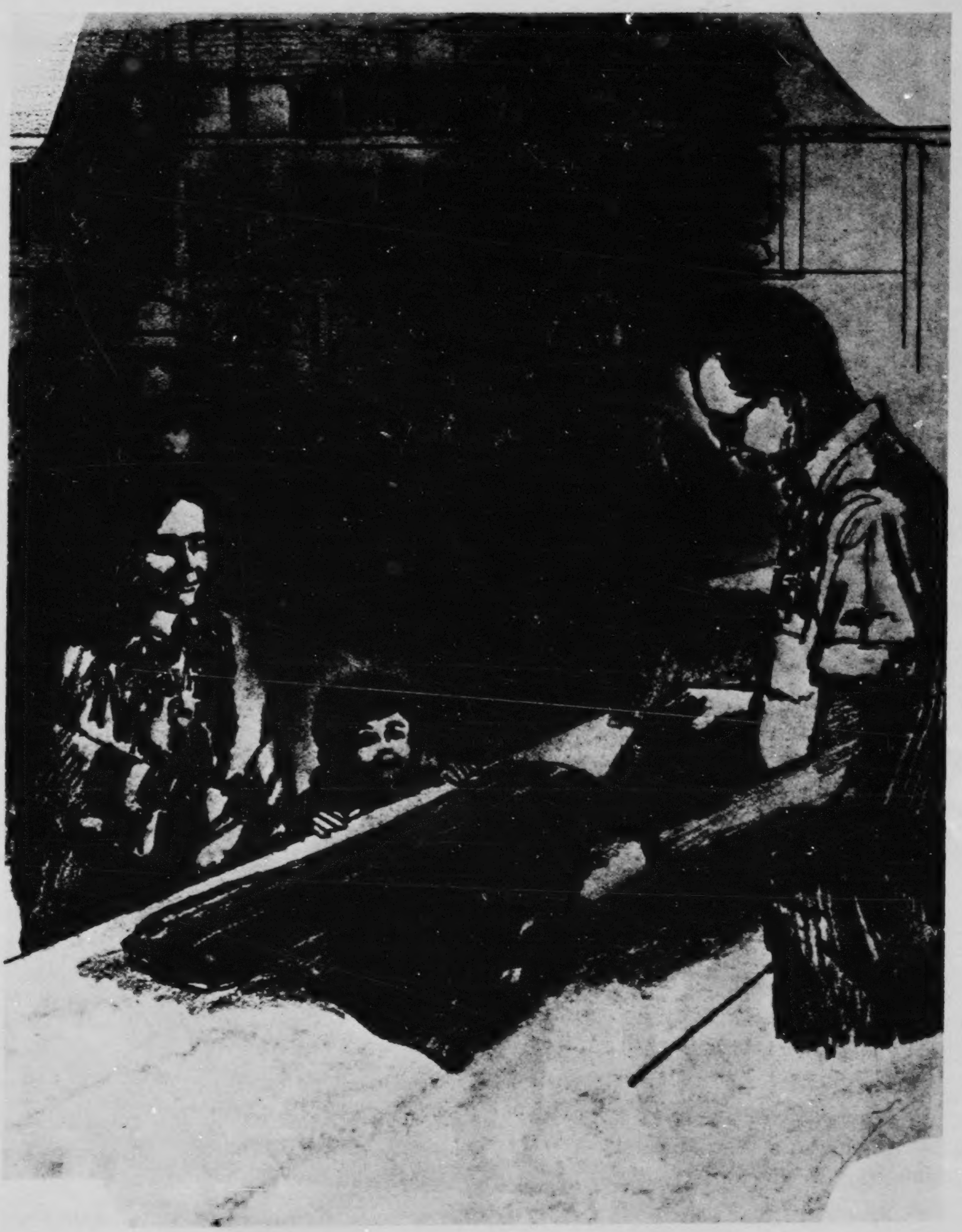
Áádóó atł’ó bóhoo’aahjí dóó hooghan góne’ t’áadoo le’é baa áháyą́agi yíhooł’aahgo dibé yázhí ła’ bá bijaa’ ál’įįh. Díí bimá dóó bizhé’é beiiłtééh. Hazhó’ó baa áhólyą́, binahjį’ nilį́į́’ hólǫ́ǫ dooleeł bi’di’níigo yaa áhályą́ągo hodilzhish.

Learning To Weave

According to Navajo oral tradition the art of weaving was given by Spider Woman to Navajo females living in the present, or "Glittering" world. Weaving is a complicated art, and a young Navajo girl learns various syles and methods. After learning to prepare the wool, the girl is taught to set up a loom. The necessary items for accomplishing this are: crossbeams, warp beams, rope, strong cord and weaving tools. Finally, the warp which will complete the loom is prepared by the girl and her female instructor.

A finished Navajo rug is a beautiful and complex work of art. When a girl completes her first rug, she has much to be proud of.

While she is learning to weave and care for the home, the girl is given a lamb or two as a gift from her parents. The lambs are placed in the child's care to teach her the importance of livestock in the family economy and to instill in her a sense of responsibility for family affairs.



The rug on which she and her mother worked so hard is taken to the store to sell.

Diyogí Kingóó Deestsooz

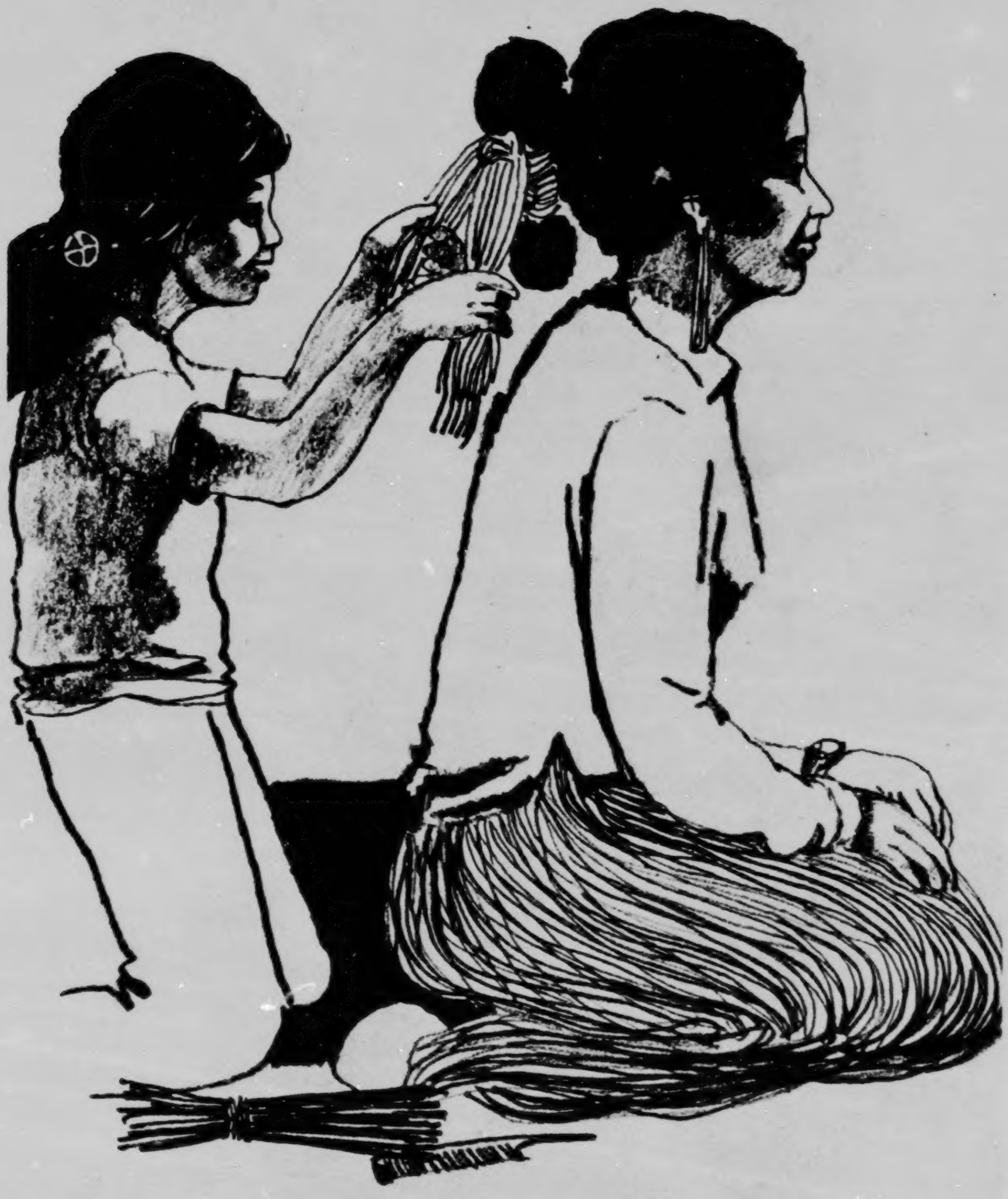
At'ééd dóó bimá diyogí niinítł'oníhíí naalyéhé bá hooghangóó iiłtsos. Bimá ch'aadigháahgo at'ééd ałdó' t'áá akéé' naaghá. Naalyéhé bá hooghandi ama bich'éé diyogí baa nahaniihígíí yináál íił'įįgo yinahjį' yíhooł'aah. Áko t'áá íiyisíí ílįįgo baa na'iizii' doo. Béeso diyogí bą́ą́h azlį́'ę́ę́ ch'iyáán áłtséyee nayiiłnih. Bikéédóó índa t'áadoo le'é t'áá íiyisí chiidoo'įįłii ninááyiiłnih. Díí binahji' íhooł'aah. Haashį́į́ nízahjį' dziil hwiisxį́įgo diyogí nizhónígo jiztł'ónígíí łą'í bą́ą́h azlį́į' dooleeł. Áádóó índa naalyéhé hooghangóó níjooléél łeh.

At'ééd yázhi binaagóó áhoot'éhígíí yinahjį' t'áadoo le'é yik'i'diitį́įh. Doo t'áá bighan bił haz'ą́ągi t'éiyá yaa ákonízin da. Ła ałyóígóó akéé' naagháago íhooł'aah łeh. Ná'áhwiinít'įįgo éí asdzání nílįį dooleeł biłníigo bimá dóó bizhé'é nabinitin dooleeł. Éí biniinaa k'é naazt'i'góó dóó ádóone'é nilínígíí bił bééhózin łeh.

Marketing a Rug: A Visit to the Trading Post

When the rug on which the girl and her mother worked so hard is finally ready to market, it is taken to the trading post. On this occasion, as on many others, the girl accompanies her mother. At the store the mother shows her daughter how to sell and obtain the best price for a rug. The rug money may then be reinvested in groceries and other necessary items available at the trading post. Thus, the child learns to translate the time, labor and energy utilized in creating a rug, into consumable products for the home.

The child's environment, extending from the house to various places in the community such as the local trading post, has an increasingly important influence on her development. In encounters with others outside the home, the girl has an opportunity to practice the lessons in generosity and courtesy which her parents have taught. She learns to place herself in the larger context of extended family, clan and community.



The young girl is encouraged to comb and tie her mother's hair.

Ho'dichííh dóó Ashdla' Honáhahjį'

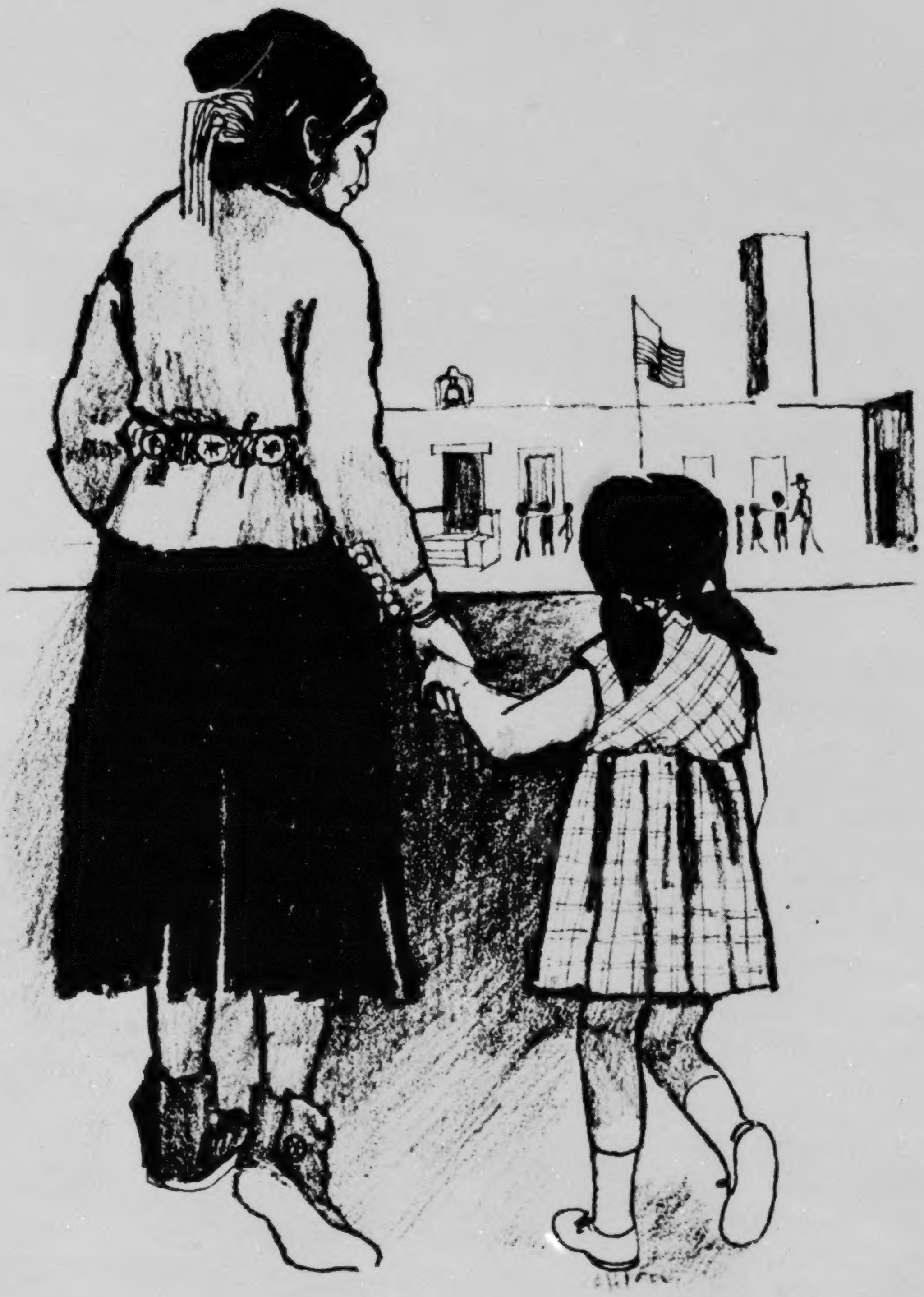
Ajishchíinii kodóó hona'nitin náádeezt'i'. Díí hane' bił ahii' siláago hwe'awéé' nazhnitin łeh. At'ééd yázhí kǫ́ǫ́ ná'áhwiinít'į dóó áká'anánílwo' bijiníí łeh. Bimáda yá ná'áshoh łeh, t'áá bé'ézhóo'ii yee. Ch'óóshdą́ą́dą́ą́ t'áá na'níle'dii tsiiyéél íił'įį łeh. Wónáásdóó nizhónígo ánáyiil'įįh łeh.

Amá éí bijéí biyi'dóó nitsékees. Bich'éé ayóí áyó'ní. Na'nintin bááh silá. Díí biniinaa t'áá íiyisíí ádaa'ákoznidzin. Áádóó t'áadoo le'é baanijigháhígíí bee ádaa áhojilyą́ągo, hazhó'ó baa nitsíjíkeesgo, yá'át'éehgo ła' jooliił łeh. T'áá hakék'eh éí íhooł'aah łeh. Díí bi'dizhchį́į́ dóó ashdla' bináhahjį' t'áá íiyisíí t'áadoo le'é ha'át'íí shįį ájíléeh shįį doo ashłe'égóó yaa ákonízin. Saad t'áadoo hodina'í yił hidideeł. Áádóó ha'át'íí shįį bíhwiidoo'ááł shįį haashįį néelą́ą' yíhooł'áah, éí náasdi chiyooł'įį dooleeł.

The First Five Years

Parental instruction in the home is undertaken largely through lectures and admonitions and by modeling behaviors for the child to imitate. The Navajo girl is expected to be kind and helpful. As an expression of these behaviors, she is encouraged to comb and tie her mother's hair. Gradually the child learns to use the Navjo brush made from tall wild wheat grass tied in a bunch (*bé'ézhóó'*). Through practice, she learns to tie her mother's hair into a perfect traditional knot (*tsiiyéél*).

At the heart of this instruction is the very strong tie between mother and daughter. Since the mother provides the girl's key behavioral example, the older woman should carefully monitor her own actions and attitudes toward household tasks. The first five years of the socialization experience are critical in imparting the skills, knowledge and expectations for the female role in Navajo society.



At about age six, the child is enrolled in school, usually by her mother.

Nitsíjíkees Jileeh

Hastą́ą́ dóó tseebíí honááhaigo éí na'níłkaad dooleeł ho'di'níigo dibé bíhodi'nilchééh łeh. Áádóó déédiljahgóó dóó hooghan biyi' haz'ą́ągi t'áadoo le'é ájíl'į́į́ łeh. T'áá ni baa nitsíníkees ho'di'níi nidi hamá dóó hazhé'é da hahasíídgo íjíł'į́į łeh. Dibé da ła' há bijaa' ál'įįh. Ninitsékees át'ée dooleeł nee'niiį' baa áhólyą́ą dooleeł t'áá sahdii ho'di'ní nahalingo.

Índa kwe'é nahalzhiliszhgo áłchíní ólta'góó bá ha'dil'įįh. At'ééké yázhí nilį́įgo éí amá nilínígíí bídéét'i' łeh. She'awee' daats'í t'áá ólta'di nitééh dooleeł. Éí doodago chidíłtsxooí yiih nálwo' dooleeł níigo ólta'di yee ániih. Lá aleehgo akǫ́ǫ́ hoł aldah. Éí t'áá áadi jinitéehgo náhást'éí nídeezidįį'.

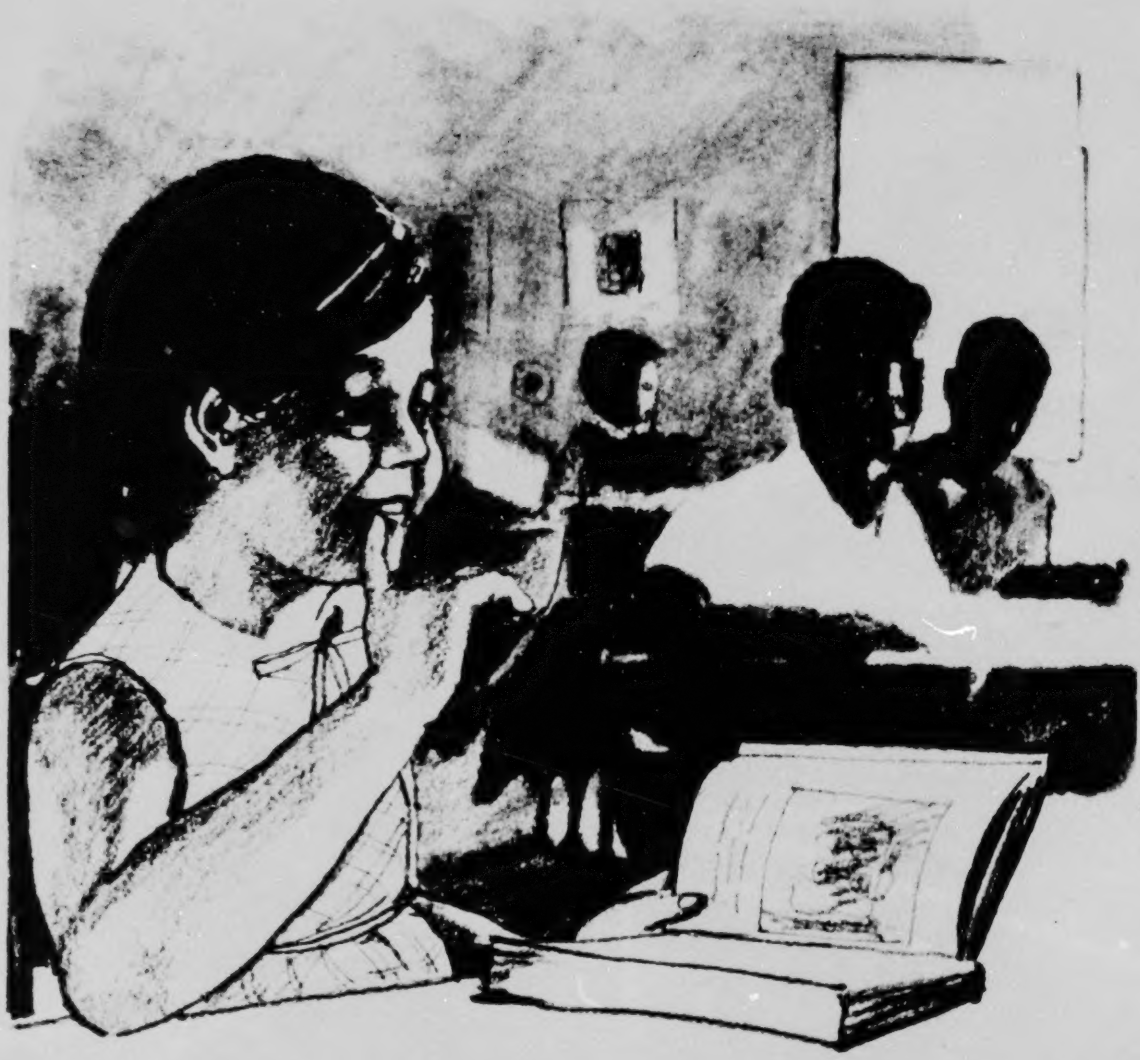
Hamá dóó hazhé'é t'áá náhoot'aahígi baa ninájiidááh dooleeł nináh← háaahįį'. Éí ólta'jí anootį́į́ł ałdó' ninájiidáahgo t'áa doo le'é nibééhwidi'yiilníih nahalin. K'é naazt'i'ígíí dóó ál'ąa adóone'é daniilínígíí bee nahodi'nitin łeh. Díí ał'ąa ádóone'é danilínígíí hoł nilį́įgo ál'į. Binahįį' t'áadoo le'é nahosdzáán bikáá' niilyáhígíí hoł nilįį doleeł biniiyé áho'di'ní. K'é áłchíní yázhí ółta'di bee nanitingo yá'át'ééh. Áádó ólta' góne' ájít'ée dooleełígíí bee nahodi'nitin.

One Begins To Do Things On One's Own

At about age six to eight, the Navajo child is charged with herding sheep, building a fire and performing other tasks independent of parental supervision. An ear mark or brand is placed on the child's sheep, a symbol of increasing responsibility and independence.

This is also the age at which a youngster usually begins formal schooling. For female children, the decision to go to school is often made by the mother; the mother decides, too, whether to send her daughter to a boarding or day school. If it is decided that the girl will go to boarding school, she will be away from her parents for nine months out of the year.

While receiving formal instruction at school, the girl continues to benefit from parental lessons at home in the evenings or during vacations. Her home education includes learning kin and clan relationships and the admonition to maintain "right and respectful relations with others and nature." This general but very important concept enveloping one's relations with others and the environment is referred to as *k'é*. It is the cornerstone of the Navajo child's home education and socialization experience. Parents encourage their school-age child to extend these lessons in cooperation, sharing and respectful relationships, to behavior in the classroom.



Classroom instruction emphasizing manipulation of objects and concrete experiences builds on the child's education at home, and prepares for mastery of abstract concepts.

I'íínííłtahdóó

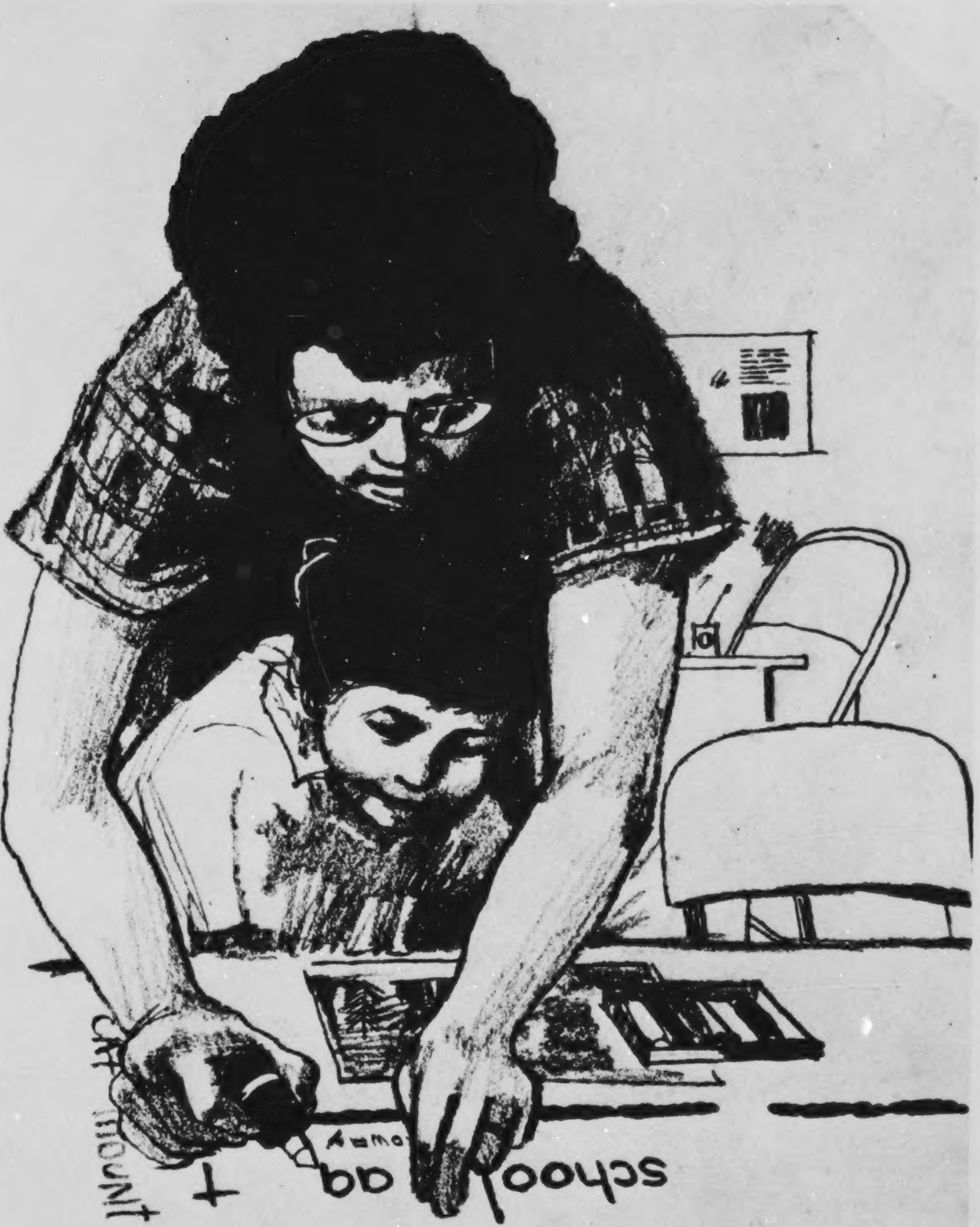
At'ééd bá ha'dil'įįh dóó i'íínííłtah. Bilagáana bizaad wólta' dóó naadzooígíí dóó ahínáhiidzohígíí dóó bééhididzóhígíí yíhooł'ááh. Éí doodago Diné bizaad dóó bi'í'ool'įįł bínáhoo'aahgo ólta'jí atah yighááh. Áłchíní yázhí yinahjį' ak'idi'dootįįł dóó na'nitin néididooléél. Ał'aa nidaadzooígí da yaa nídiikah, tsin ádaałts'óózígo wólta'ígíí neiich'idgo da t'áadoo hodina'í yik'i'diitííh.

Hooghandi ninháhádáahgo t'áá ákót'é. Diné k'ehjí yáti' dóó dinéjí í'ool'įįł bee nabidi'nitin łeh hooghandi ninháhádáahgo. Índa amá dóó azhé'é dóó acheii dóó amásání dajílínígíí sodizin nidaat'i'ígíí dóó sin ádaat'éii bee nidazh'nitin. Áádóó dahodiyingo nahaz'ą́ągóó bee nazhnitin. Hooghan haz'ą́ągi ha'át'íí shįį bee nabidi'nitinígíí yinahjį' nitsékees dooleeł.

The First Years of Schooling

At school the young girl begins her "formal" education. Here, she learns to read and write English and do arithmetic; perhaps she will attend a school which encourages her to maintain her knowledge of Navajo language and culture as well. Classroom instruction which emphasizes manipulation of objects and concrete experiences will build on previous instruction and parental role modeling in the home.

During this time the child's linguistic and cultural experiences are extended by educational activities in the home. Parents and elders repeat prayers and songs to the child when she is home, reciting the locations of sacred landmarks and stressing the importance of the home and "letting the hogan be your thought."


CAT
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school

The teacher plays a critical role in the child's development, acting as a parent while the child is away from home.

Áłchíní Bił Da'jółta'ígíí dóó Bá'ólta'í Bits'ą́ą́dóó Ihoo'aah

Ólta'di bik'is hólǫ́ǫgo yinahjį' t'áadoo le'é yíhooł'aah. Áłchíní yił yah anájahígíí yits'ą́ą́dóó yinahjį' íhooł'ááh. Na'a'néé dóó ólta', naaltsoos naach'id ádaat'éí. Kót'éego ahidiníłnáago ahíłká'analwo'. Dóó ádóone'é nilínígíí ahidiníłnáago bił nibéédahwiyoozįįh. Áádóó k'é da'ahidi'ní. Áko díí éí hó ajishchínígíí nazh'neeztą́ą́' dooleeł amásání dóó acheii jílíngíí ałdó'. Yinahjį' díí kódóone'é nilįį lá. Shí ałdó' t'áá kódóne'é nishłį dóó éí báshíshchíín nízin dooleeł.

Bá'ólta'í jílínígíí éí na'nitin hąąh náánásdlá ólta'di. Éí ółta'i bimá dóó bizhé'é jílįįgo ninááhálzhiish łeh. Há'áhwii nít'įį dóó kót'éego ánáádíídlííł, éí jiníigo. Ałts'ájiiníił nahalingo bee bich'i' yájíłti'go yíneedlįį dooleeł. Díí doo álįį da, kót'éego éí dah asdá, kót'éego éí yáti', kót'éego íísíníłts'ą́ą́'. T'áá ni baa nitsíníkeesígi át'éego í'íléeh bijiníigo yinahjį' áyóo íhooł'aah łeh.

Learning From Peers and Classroom Teachers

Meeting new friends in class broadens the girl's education. Peers become an important influence in shaping her personality. In play and academic activities, she interacts with members of her own and other clans, exchanging kinship terms and greetings. These encounters, coupled with the lectures of parents and grandparents, allow the child to determine relationships according to clan and blood ties.

Teacher sensitivity and direction are essential during this period of the child's development. The teacher acts as a parent while the child is away from home. Warmth and enouragement combined with structured guidelines give the child the confidence needed to engage in new activities and discoveries. It is important to explain the rules for appropriate behavior and reasons for punishment, and to listen to the child's opinions and ideas.

By the age of eight to twelve, the child has mastered logical thinking processes and is expected to make many important decisions on his or her own.

Honitsékees Nílíinii Hazlį́į́'

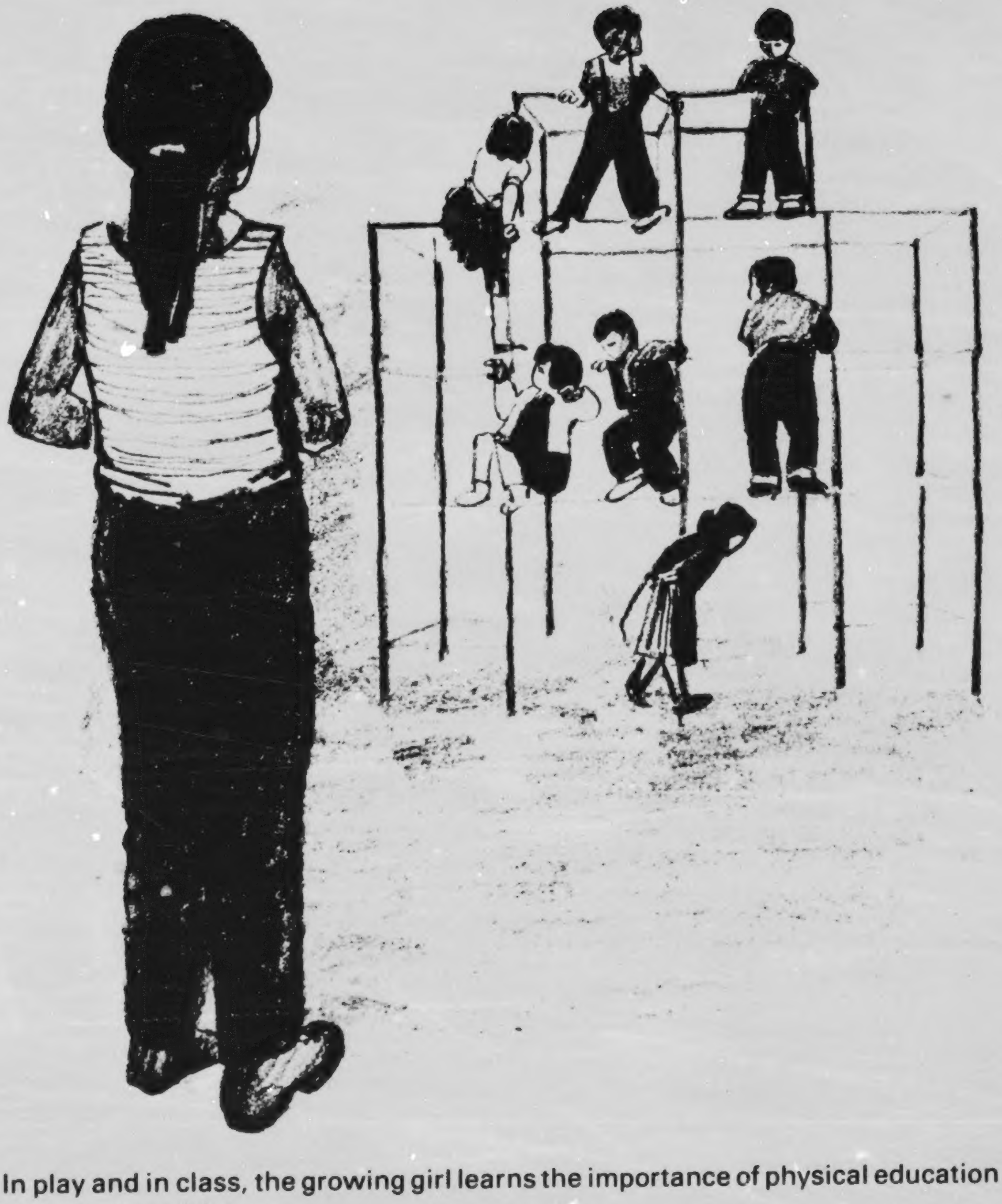
Tseebíí dóó naakits'áadah bináháhaigo áłchíní, ch'ikéí dóó tsíłkéí bidzillgo nitsékees yileeh. Ha'át'íí shį́į́ yinahjį' íhwiidooł'ááłígíí ííléeh dooleeł. Kwe'é nanise'go éí binitsékees haleeh. Náasdi chiyooł'įį dooleeł biniiyé. Náasdi honitsékees dóó hona'nitin dooleeł. Hooghanjí na'nitinígíí dóó ólta'jí na'nitinígíí bił ahii' silá.

Kwe'é nanise'go tsíkéí dóó ch'íkéí yé'ii bicheii atah ashzhish dooleeł nízingo, aadóó ahizhniidááhjí atah ashzhish dooleeł nízingo shį́į́ bá yá'át'ééh. Doo shį́į́ t'áá oolwołgo atah níjíłwo' da ałdó'. Yé'ii yiyiiłtséehgo da, bee bidiszį́į'go t'éiyá yee atah doogááł. Áko at'éédígíí éí yinahjį' ak'idi'dootį́į́ł biniiyé. Náasdi éí kót'éego atah t'áadoo le'é yaanaagháa dooleeł. Kinaaldá silį́į'go bik'i doo iidoowosh da.

One Begins Thinking

At the age of eight to twelve, the Navajo child is able to think logically and organize information. This stage of development is referred to as *Honitsékees Nílíinii Hazlį́į́*, "One Begins Thinking." Planning and making decisions for the future are significant aspects of the child's education both at home and at school.

At this stage children of both sexes begin to participate in important ceremonial activities such as the *Yeibichai* and Fire Dance. The degree of involvement which the youngster will have in such ceremonies is his or her own decision. The young person who decides to become a *Yeibichai* or Fire Dancer, however, must undergo a formal initiation. For a young girl, this experience provides a foundation of knowledge and familiarity for her participation as the initiate or "patient" in a *Kinaaldá* ceremony.



In play and in class, the growing girl learns the importance of physical education and good nutrition.

Ats'íís Naalts'ood dóó Naaltsoos Bíhoo'aah Éí Ts'ídá Aheełt'é

Diné bizaad dóó be'í'ool'įįł dóó Bilagáanaa be'í'ool'įįłígíí t'áá bił ahąą yit'ihgo shįį íhooł'aah. Áko nidi doo naaltsoos wólta' t'éiyá bíhoo'aah da. Ats'íís ałdó' bíhoo'aah. Áłchíní yázhí bits'íís yá'át'ééh dooleeł ha'níigo nooséél łeh. Náasdi éí ch'ikę́ę́h yileeh. Ch'ikę́ę́h nilįįgo éí kinaaldá yileeh.

Daané'é ólta'di bee na'nitin dóó hooghanjí bee na'nitin. T'áadoo ayóo díigi áníť'íní bi'di'níi łeh. K'adę́ę kinaaldaahgo da hazhó'ó ádaa'áháyą́ągi bee nanitin. Bá'ólta'í dóó amá dóó azhé'é nilínígíí kót'éego áłchíní yázhí nihídeet'i'ígíí kót'éego daané'é bee na'a'né bidii'níigo hazhó'ó bee bił hane'go nizhónígo naanée łeh. Doo éí yiniinaa oołch'íįd da łeh. Áko ałhaahoninéego daané'é baa na'aldeehígíí doo yik'ee báháchįįh da.

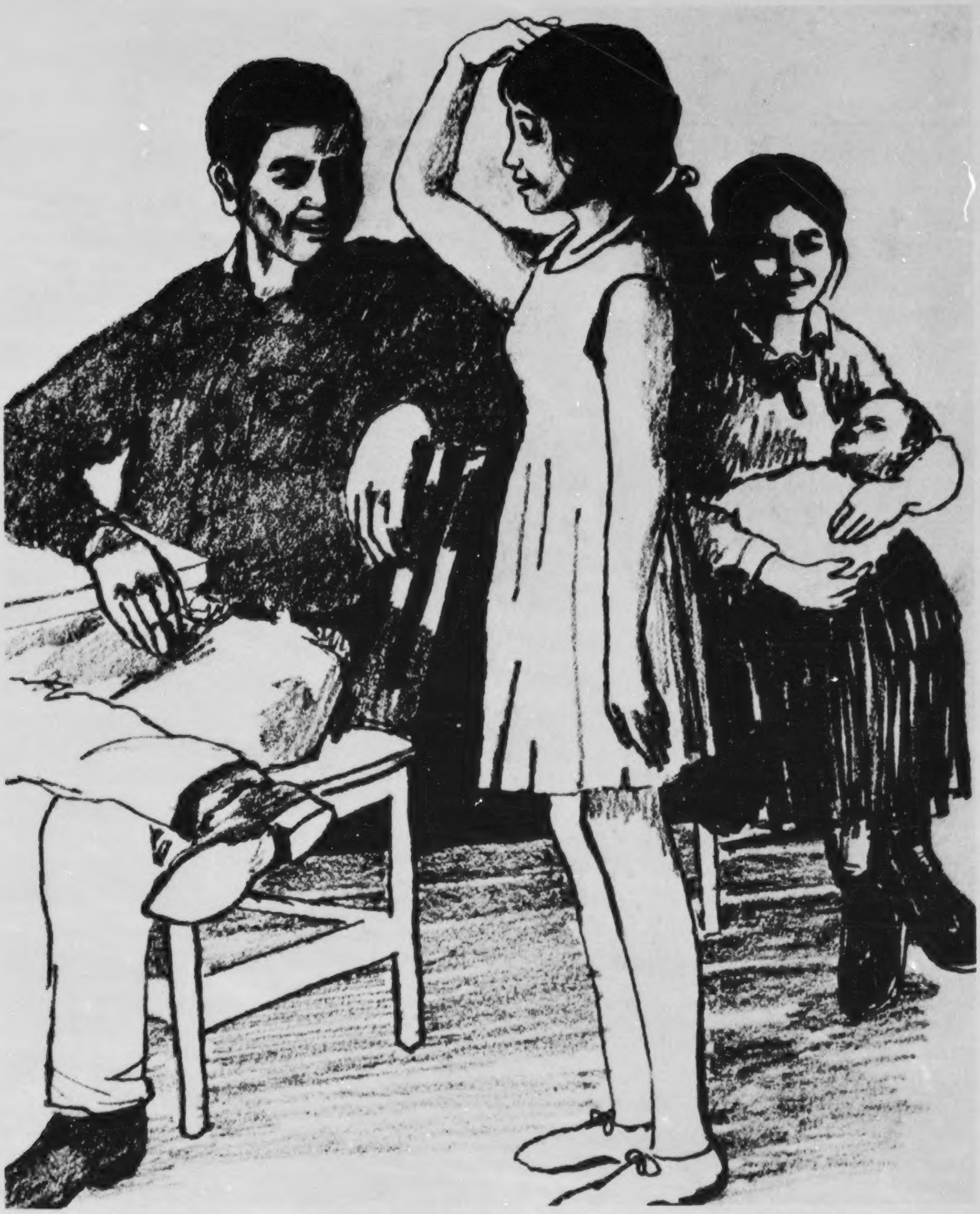
Ch'iyáán siláájí t'áá ákónáánát'é. Ólta'di éí táadi ná'ádíihgo aná'át'ááh. Éí dįį'go ch'iyáán bítsé siléii yee nida'nitin. Hooghanji ałdo' t'áá ákót'é. Amá dóó azhé'é jílínígíí naadą́ą́' ch'iyáán bee nináázh'nítin łeh.

Physical Education: Just As Important As the Academic Subjects

Ideally, a bilingual-bicultural education combines knowledge and skills learned in the traditional manner with those of the dominant society. One facet of this education which should not be neglected, is the development and fostering of the child's physical well-being. This aspect of the growth process is very important to Navajo parents, and is a major concern of the *Kinaaldá* and other ceremonies in which the youngster participates.

Play activities, both at home and at school, provide a natural opportunity for physical development *and* development of value and social skills. When play activities are modeled correctly by teachers, parents, and others, the child learns appropriate ways to interact, compete and cooperate with peers.

Knowledge of good nutrition is also important. At school, the child learns the benefits of eating three balanced meals a day, and what foods are needed from each of the four basic food groups. At home, this information is supplemented with parental instruction in preparing traditional dishes -- in particular, the essential Navajo food, corn.



The adolescent girl continues to receive instruction from parents at home. Parents and elders now look upon her as a young lady, responsible for care of the home and livestock.

Ch'ikéí Nanitin Ólta'jí dóó Hooghanjí

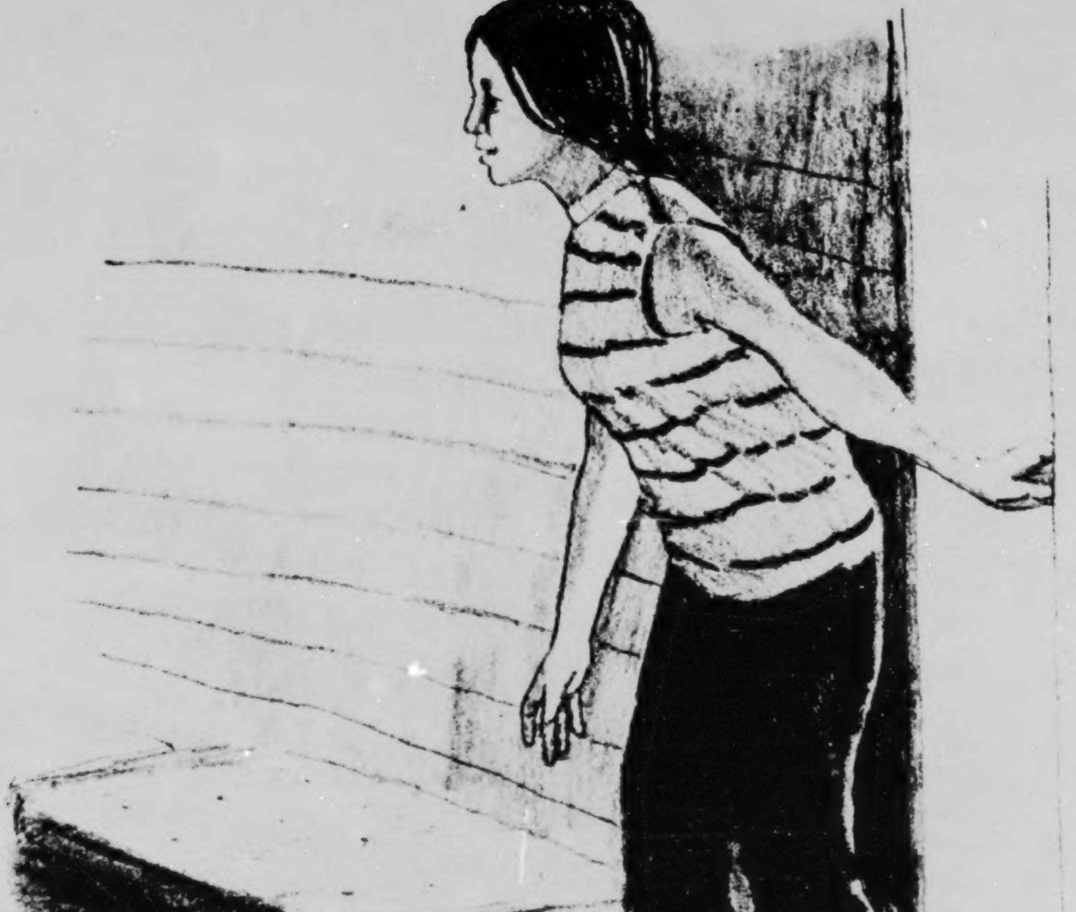
Ch'ikę́ę́h jidooleełįį' hoolzhishgo éí níléí danízaadgóó da'ólta'góó há hadil'įįh. Áadi éí jinitééh łeh. Naakits'áadahígíí biih jigháahdi índa hooghangóó níjoodáał dooleeł.

Nidi nízaadgóó hamá dóó hazhé'é bits'ą́ądi nijigháa nidi ninájiidáahgo t'áá nahodi'nitin łeh. T'áá nahodi'nitingo ahool'á. Doo ninít'i'ii át'é. Na'nitin ayóí ádayó'ní amá dóó azhé'é dóó acheii dóó amásání danilíinígíí. Bijéí nilį́įgo shį́į yaa nitsídaakees. Eí dibé dóó łį́į' dóó béégashii naagháagi. Nanilkaad dóó baa áháyánígi íiyisíí honitsékeesgo ch'íhálzhish. Áádóó áho'di'níi łeh ei ch'ikę́ę́h jílį́įgo, dibé dóó łį́į' niilyáhígíí honitsékees át'é. T'áá ałtso bee nahodi'nitinígíí nitsáhákees át'é ho'di'níi łeh.

Adolescence: Instruction At School and At Home

As she approaches adolescence, the Navajo child who lives in a rural community is often forced to leave home to attend secondary school. This type of boarding school education is usually continued through the twelfth grade.

Despite separation from family for long periods of time, a girl's education at home does not end when she leaves for boarding school. Educational lectures, highly valued by parents and elders, are constantly repeated when she is home. A major theme of these lectures is the importance of livestock. Caring for and maintaining a herd are the means by which a child is trained to become a responsible adult. Parents remind their daughter to: "Let the livestock which were given to you, be your thought. . . Let all that has been given you be your thought."



The adolescent girl is expected to demonstrate knowledge of the concept *k'é,* behaving with respect towards elders, the land, and all living things.

Ch'ikę́ęh Jidooleełįį' Hodilzhishgo

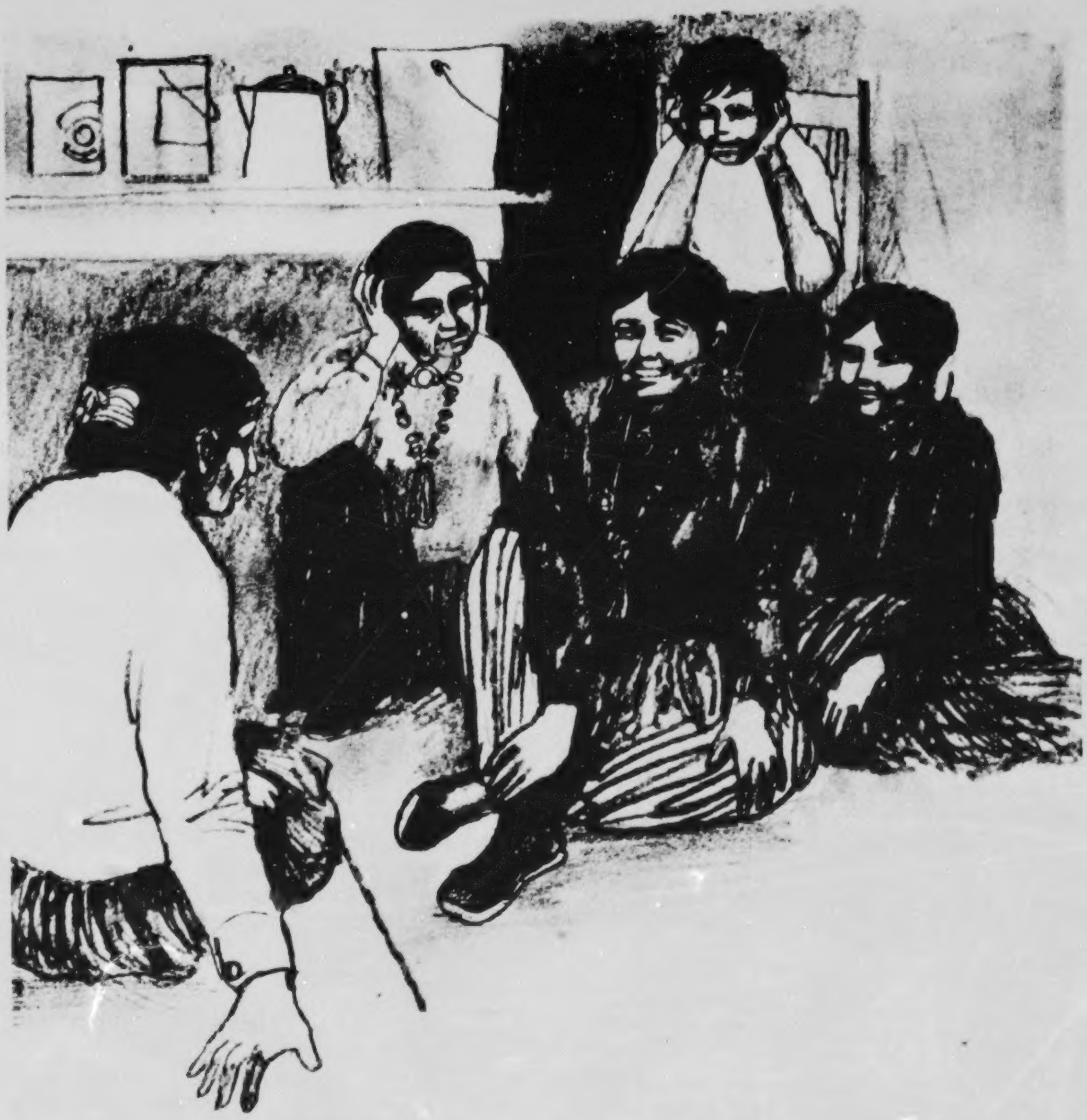
At'ééd jílį́įgo t'áá áko awéé' naalté baa ákojiniizį́įh. Hatsilí da, hadeezhí da baa áhojilyą́ągo hodilzhish. Áádóó Hooghan góne' hast'ehojósin. Ch'iyáán ałdó' ájíł'į́į łeh. Éí doo ajółta'góó ákót'é. Kwe'é nazhnise'go doo áda'al'íinii baa ákozhnízingo ch'íhálzhish. K'é naat'i'ígíí t'áá íiyisíí agháadi baa nitsíjíkees łeh. Hastóí dóó sáanii doo baajoodloh da. T'áá ałtsojį' k'é jiníigo, háíshį́į́ hak'éí nilį́įshį́į́ k'é bijiníi łeh.

Hodiyingo nahaz'ą́ągóó da hoł ch'ídaat'a' łeh. Nahosdzáán bikáá' niilyéii hoł nilį́įgo ál'į́ ho'di'níigo nahodi'nitin łeh. T'áá ałtsxo dahinánígíí nił nilį́ ałdó' ho'di'níi łeh.

Adolescent Responsibilities

As a nearly adult member of the household, the adolescent girl is charged with baby-sitting younger siblings, caring for the home and preparing family meals when she is not at school. She is at a stage in which she is able to understand moral thinking and action. The girl is expected to have internalized the concept of *k'é* and associated values: respect for elders and the ability to use the proper terms of address with kinfolk.

Included in home teachings is the importance of the Navajos' land. All of Navajoland is considered sacred. The girl is urged by parents and grandparents to protect and treat the land with respect, and to maintain harmonious relationships with the land and all living things.

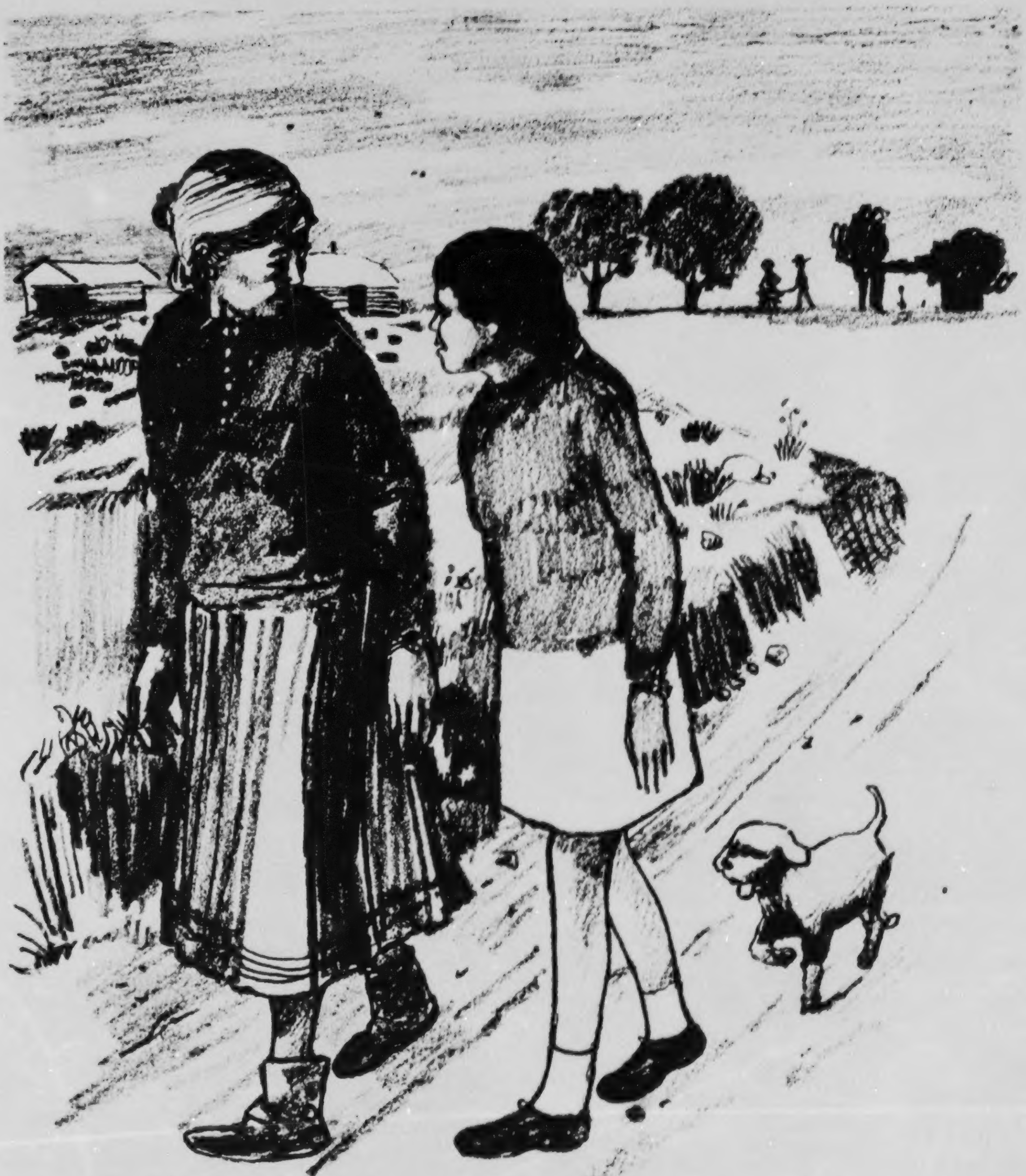


As part of a girl's initiation into womanhood, *Kinaaldá* rites emphasize cooperation, generosity, mental and physical endurance.

PART III

Sáanii Dooleełgo Bi’dilzį́į́h

Initiation Into Womanhood



For reassurance the adolescent girl consults with her grandmother.

Kinijisda'

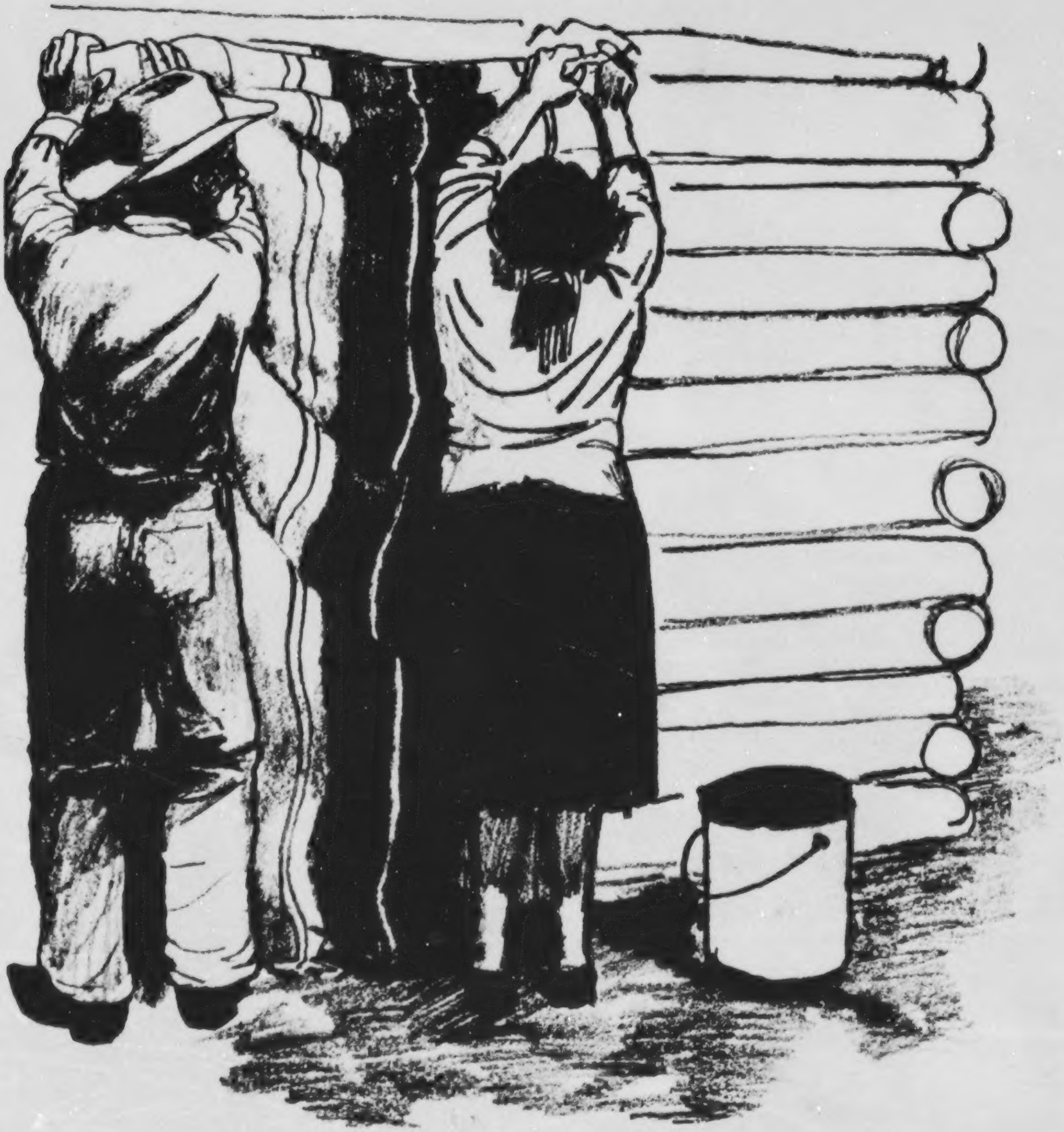
Łah at'ééd kinaasda'lágo yaa ákoniizį́į́'. T'óó ahayóí doo bił béého̜zin da. Haaldá yit'éego ákósdzaa lá danízin łeh. Eí bił ch'íidoo'áałii éí bimásání, éí doodago bádí da, bimá yázhí da. Eí hazhó'ó t'áadoo le'é ádzaaigíí yee bił halnih. Díí biniinaa éí kwíinidzaa bi'di'niih. Akót'éego bee iłhane'go hazhó'ó yik'i'diitį́į́h. Ako doo yik'ee bił hóyée' da.

Áadóó Kinaaldá baa hwiiníł'į́, bimá dóó bizhé'é bił hanih. Bitsii' be'atl'óo biniiyé. Amá dóó azhé'é éí t'áá íiyisíí bídeet'i' dóó bee bóhólníih łeh.

An Indication of Womanhood

One day the girl experiences her first menses. She will probably be uncertain about this occurrence. For reassurance, she consults with her grandmother, mother, an older sister or an aunt. Hopefully, the person consulted will respond to her questions with warmth, understanding and patience, enabling the girl to face this new experience without fear.

The person with whom the girl shares her concerns will be the individual who, acting with the immediate family, plans the puberty ceremony. The final decisions and planning, however, usually fall to the girl's mother and father.



On the first day of the *Kinaaldá* a blanket is hung in the doorway of the ceremonial hogan to notify the Holy People that a ceremony is underway inside.

Kinaaldá Bitsii' Be'atl'óóh Bijį́

Kinaaldá bitsii' be'etl'óóh dóó hózhǫ́ǫ́jí bá niit'ááh. T'áá áko hasht'e hodiit'įįh. Díí shį́į náasdi nizhónígo nitsékeesgo sáani dooleeł biniiyé.

Naadą́ą́' ahídahiiltsóós dóó diné ch'iyáán deiidooyį́łígíí shídaot'eeh. Áádóó dáádiníbaal ła' dáádílbał. Éí dáádiníbaalgo binahjį' Diyin Dine'é dóó Asdzáán Nádleehé dóó Hashch'éélti'í bił béédahózin dooleeł. Kwe'é la' bijíį lá danízin dooleeł biniiyé dá'dílbał.

Dá'dílbał dóó hooghan bii' da'iidlish. Da'iidlish dóó éí doo hooghanígíí jółne' da. Dóó ił adaalkaałí doo bił adajiłkaał da. Hodiyingo éí haz'ą́ągo baa nitsáhákees. Ha'át'íí shį́į hasht'edoolnííłígíí éí t'áadoo dá'dílbaałí hast'edajiił'įįh.

First Day of the Puberty Ceremony

A *Kinaaldá* or puberty ceremony ushers the adolescent girl into her new role as a woman.[1] The *Kinaaldá* begins with a "Walking Into Beauty" ceremony. At this time the girl is blessed with the positive attributes of womanhood and reassurances for a full and satisfying adult life. Throughout the ritualized activities the girl is literally considered to be "walking into beauty."

Preparations for the ceremony begin with the gathering of dried corn and wheat sprouts to be used in making the ceremonial cake (*alkąąd*). A blanket is hung in the doorway of the ceremonial hogan, thereby notifying the Holy People -- Talking God, Sun, and Changing Woman -- that a Beauty Way Ceremony is in progress inside.

Once the hogan has been blessed and the blanket hung, no one is permitted to pound nails into the hogan walls. The structure is now considered holy, and no harm should come to it. Hence, any repairs or remodeling should be undertaken prior to the ceremony.

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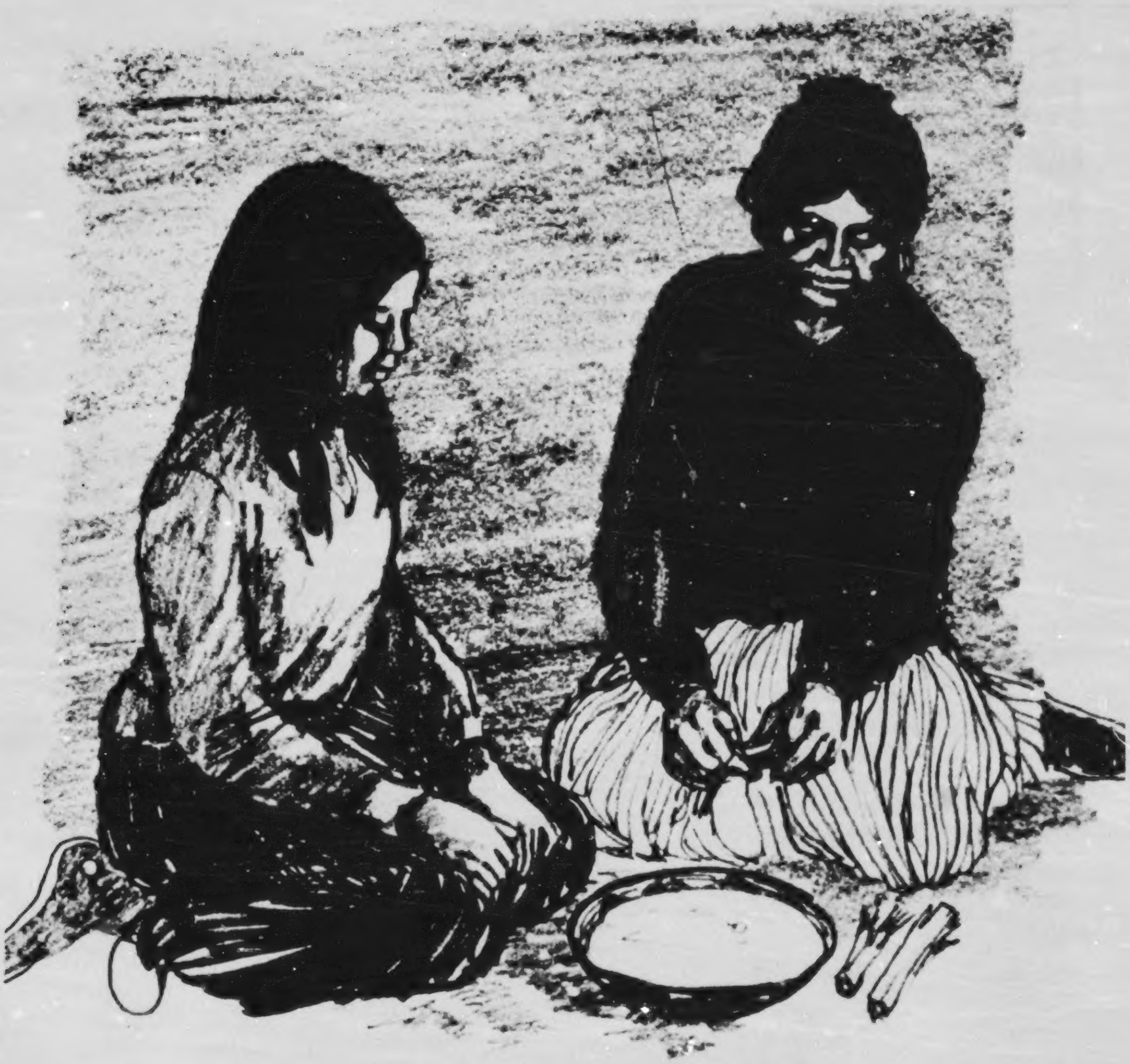
[1] The word *Kinaaldá*, according to Young and Morgan's *The Navajo Language* (1980: 494) probably stems from the verb form *kina* ("about house"). The authors suggest that, "possibly the verb relates to isolation of girls at first menstruation, in small structures where they were obliged to stay for a period of time." The term is sometimes applied to the initiate herself, as well as in reference to her puberty ceremony.



A yucca root is obtained to make soap for shampooing the initiate's hair. The Ideal Woman, selected for her physical, moral and spiritual attributes, dresses the girl and helps wash her hair.

T'áadii Ke'é Nidahwiizłį́įgóó Eí Hasht'edaal'įį

Nahgóó dah adii'ááhgo éí kinaaldá bitsii' ye'dootl'ółigii ła' saani bá niiltééh. Yá'át'éehgo nitsékeesii dóó ayóo atl'óhígíí shóot'eeh. Áádóó hatałii ałdó' hadi'doo'áłígíí be'elnih dóó nádlóós. T'áá nahgóó dah adii'áahgo éí táláwosh nátį́įh dóó taah yikááh.

Éí bitsii' yee tánéíígis. Asdzáán bi'dooskanée éí Kinaaldá yíká'analwo' łeh.

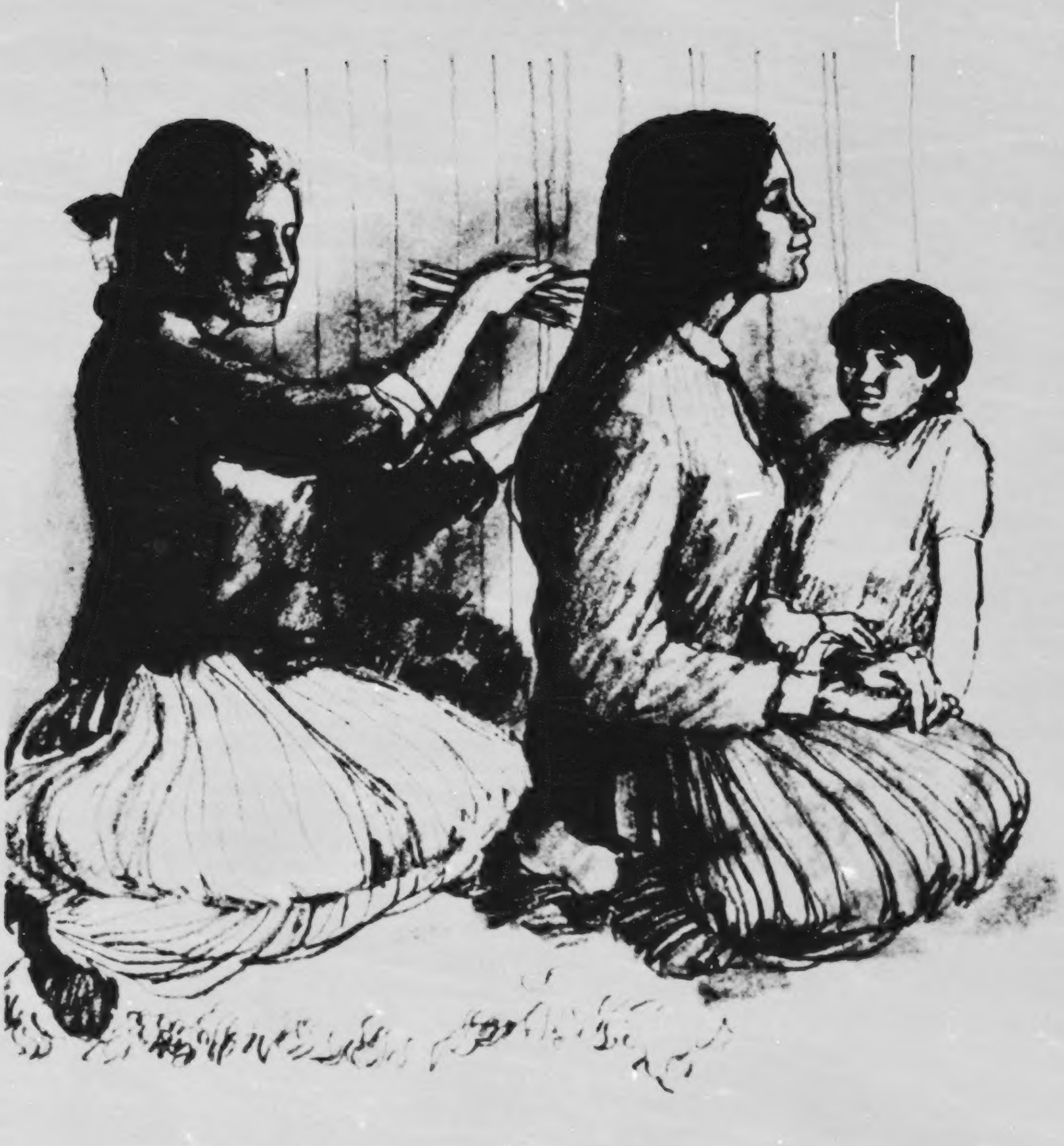
Díí asdzą́ą́n bi'doozkanígíí éí kinaaldá táá yík'á' análwo'go ałtso nahaghaah. T'áá ałtsoní yá'át'éehgo bee hólónígíí, nizhónígo áłchíní yázhí bee hólónígíí, bitsii' nineezígíí da, hayóí atl'ohígíí ádeiił'į. Éí ákwe'é análwo' łeh.

Role of the Ideal Woman

During the first day a female relative or friend is selected to act as the initiate's sponsor or Ideal Woman. A medicine man is also called upon to conduct the blessing and singing during the all-night ceremony which takes place on the third night and fourth morning of the *Kinaaldá*.

At mid-morning on the first day, after all the preliminary preparations have been made, a yucca root is obtained. This is placed in a tub filled with water and is then softened by squeezing and rolling it between the palms of the hands. (The softer the root, the more suds will accumulate.) The initiate's hair is then washed by the Ideal Woman.

The task of the Ideal Woman is to assist the initiate throughout the ceremony, giving directions and helping her dress. The woman chosen should in theory possess "ideal" and culturally desired physical, moral and spiritual attributes. Her presence at the ceremony and assistance to the young girl will help the girl grow to be strong and beautiful.



The initiate's hair is dried, brushed and tied neatly at the back of the neck with a strip of buckskin or mountain lion skin.

Kinaaldá Bitsii' Tánéígis dóó Bikeedóó Bitsii' Néíłtsih

Dook'aak'eehii bá niilka'. Beeldléí ałk'ineheesnilgo bikáa'gi niilka' wóniijígo. Éí Kinaaldá yikáá'dóó sidáa łeh. Asdzání bi'dooskanée éí Kinaaldá bitsii' t'áá bé'ézhóo'ii yee yá áshoh. Áádóó yá ye'etl'óóh. Bitsii' bee be'estl'ónígíí éí náshdóítsoh bikágí, éí dooda bį́įh bikágí hadiilt'ą́ązgo bee bitsii' bá be'etł'óóh.

Bítágí éí ła' t'áá nahííjoolgo áyiił'į́įh. Nanilnishgo dóó ík'áago nítágí t'áadoo nahji' kóníł'íní bi'di'níi łeh. Nahjį' kójíł'į́įgo éí hátáá' haat'o' bi'di'níi łeh.

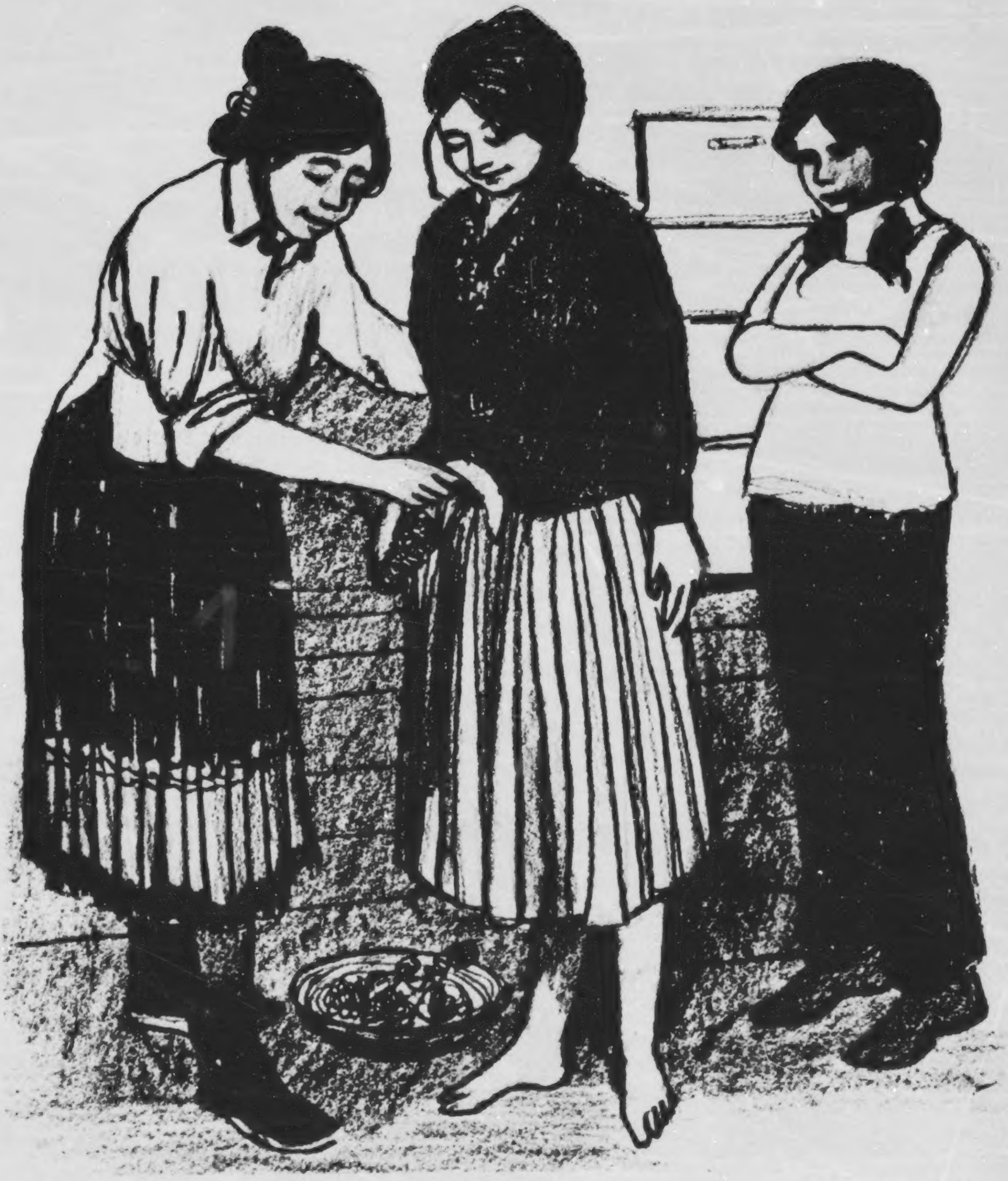
Atásiil bąąh náhádleehgo éí naak'ą'at'ą́hí da bee nánít'o' dooleeł, bi'di'niih. Áádóó hanii' táázhdoogisgo éí tó t'áá bízhání t'óó bee bąąh ninájíł'oł, hála' da bílátahgi t'éiyá tánínájígis łeh.

Mid-Morning Activities

After the girl's hair is dried an unwounded (unmarred) buckskin (*dook'aak'eehii*) is laid on the floor on top of her bedding, in the west end of the ceremonial hogan. The girl sits on this skin while the Ideal Woman brushes out her hair and ties it neatly at the back of the neck with a strip of buckskin or mountain lion skin.

The pubescent girl's bangs are usually left hanging in front of her face. She is told not to pull the hair away from the front of her face at any time during the four-day ceremony. If she does, she is told, she will become bald.

When her forehead sweats from grinding corn into meal -- an activity which will be the girl's primary task throughout the next two days -- she is to wipe it gently with a soft cloth. She cannot use soap to wash her face, but is allowed to use plain water to rinse her face and hands.



The pubescent girl is adorned with fine pieces of jewelry. The jewelry includes necklaces, rings, bracelets, pins, earrings and concho belts.

Kinaaldá Hadilnééh

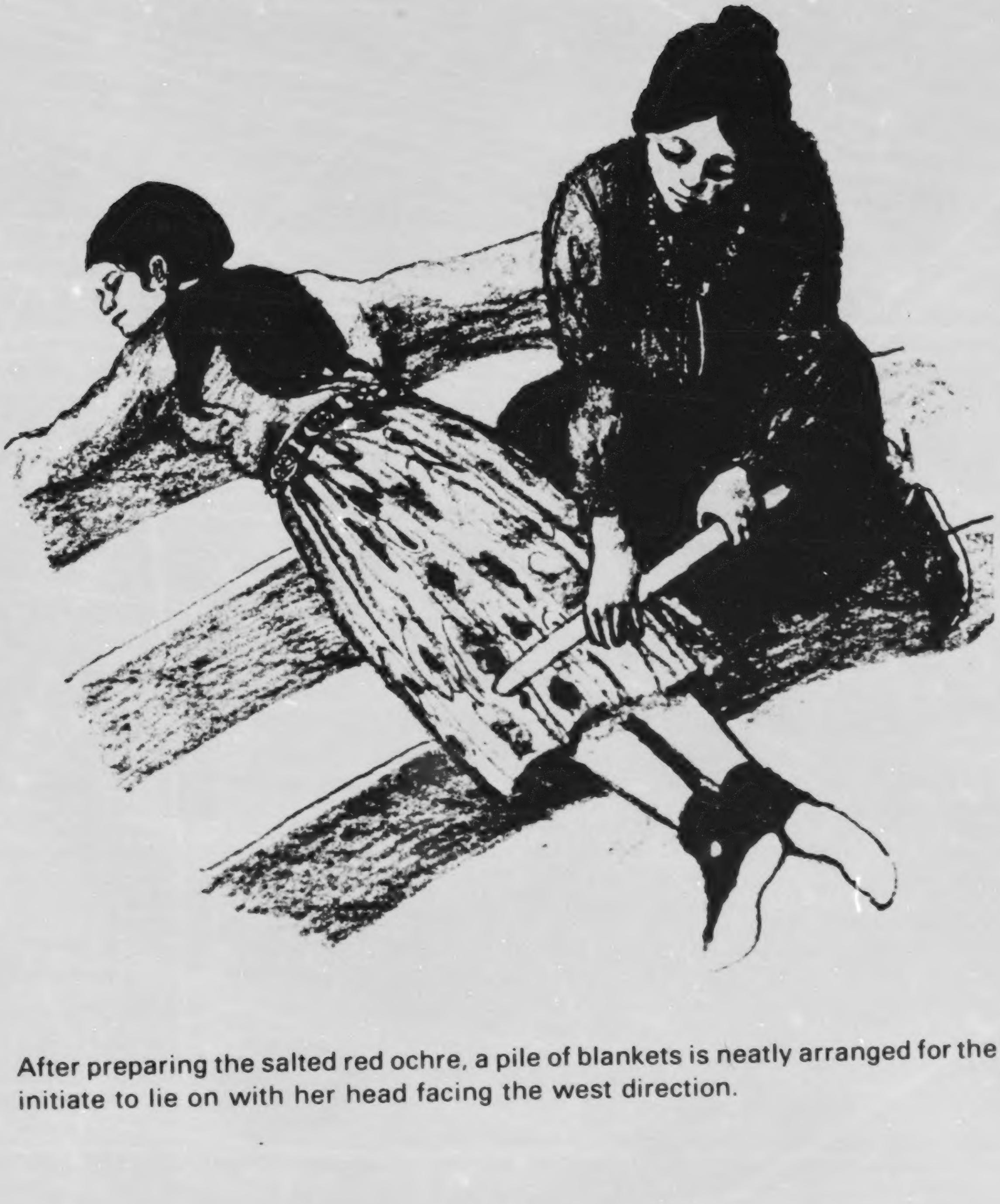
Dootł'izhii dóó beedléí ałk'i niheesnilgo bikáa'gi bá nii'nił. Éí yee hadinéeh dooleeł biniiyé. Dootł'izhii yoo', yoostsah, látsíní, atéelgi bił dah nát'áhí, jaatł'óół, sis łigaaí, sis łichí'í dóó kénitsaaí bee hólǫ́ǫgo éí éíí łeh. Éí doodago kélchí da. Díí bee hadil'įįh kinaaldá. Yaajį' éé' éí naak'ą'at'ą́hí disǫsígį́į́, deijį' éé' éí dadishooígíí yii' sitį́į́ łeh.

Áko Kinaaldá látsíní dóó yoostsah dóó yoo' da sha'doo'nił nízingo éí bada'jiiníił. Éí bimá yázhígo da bada'iinił. Háálá azhnínilyę́ę éí náasdi nizhónígo shiyoostsah dóó shiyo' bínídínóodah jiníigo ada'jiiníiłgo bee haz'ą́.

Adorning the Initiate

Fine jewelry (*dootł'izhii*) is laid on a blanket before the initiate. The jewelry includes such precious items as turquoise and beaded necklaces, rings, bracelets, pins, earrings and conchos, and is accompanied by a sash belt and a pair of moccasins with leggings (*kéntsaal*). (If moccasins with leggings are not available, a regular pair of moccasins made from cowhide or buckskin can be substituted.) The girl is adorned with jewlery and dressed in a fine, hand-made velveteen blouse and a pleated Navajo skirt.

The jewelry and items of clothing do not necessarily belong to the pubescent girl. Many of these items are loans from her family for the duration of the ceremony. If guests so desire, they can lend their fine jewelry to the girl so that they will receive, reciprocally, the blessing of more valuable possessions in the future.



After preparing the salted red ochre, a pile of blankets is neatly arranged for the initiate to lie on with her head facing the west direction.

Chííh Dík'ǫ́ǫ́zh Yik'áagi

Kinaaldá dootl'izhii doo bi'éé' yee hadiit'įįh bikéédóó éí chííh dík'ǫ́ǫ́zh yik'ánígíí baa nááhálzhish. Éí t'áá áshįįhii dóó chííh ałtaanásk'ą́ tsénahaazláii bee yik'ą́. Abaní biih yijih dóó ałch'į' be'etl'óóh. Éí doodago naak'ą'at'ą́hí ahineestihgo yistł'ónígíí biih yijih. Éí Kinaaldá biziiz łichí'íígíí bijánil bee be'astl'ǫǫgo ál'įįh. Éí t'áá ákot'éego dįį' yiłkááh.

Áádóó Kinaaldá bitsii' be'etł'óó góne' nida'iildéeh łeh. Hak'éí danilínígíí dóó hak'is nihekáah łeh. Chaha'ohji éí ch'iyáán baa na'aldeeh łeh. Áádóó Kinaaldá yik'ąąs baa halzhish.

Grinding of Salted Red Ochre

Once the girl has been properly dressed and adorned, the grinding of salted red ochre begins. The mixture consists of ocean salt (*t'aa' áshįįhii*)[2] and red ochre (*chííh*), which are ground together using grinding stones (*tsé nahaazláii*).[3] The combined product is called salted red ochre (*chíí dik'ǫ́ǫ́zh*)[4] -- and is placed in a buckskin pouch or piece of tightly woven cloth and tied to the girl's sash belt fringe. The pouch is left there for the remainder of the four-day ceremony.

During this time, a number of guests -- relatives and close friends -- observe the ceremonial activities. Meanwhile, the girl's female relatives are busy cooking outside in the shadehouse. The first molding ceremony will begin soon.

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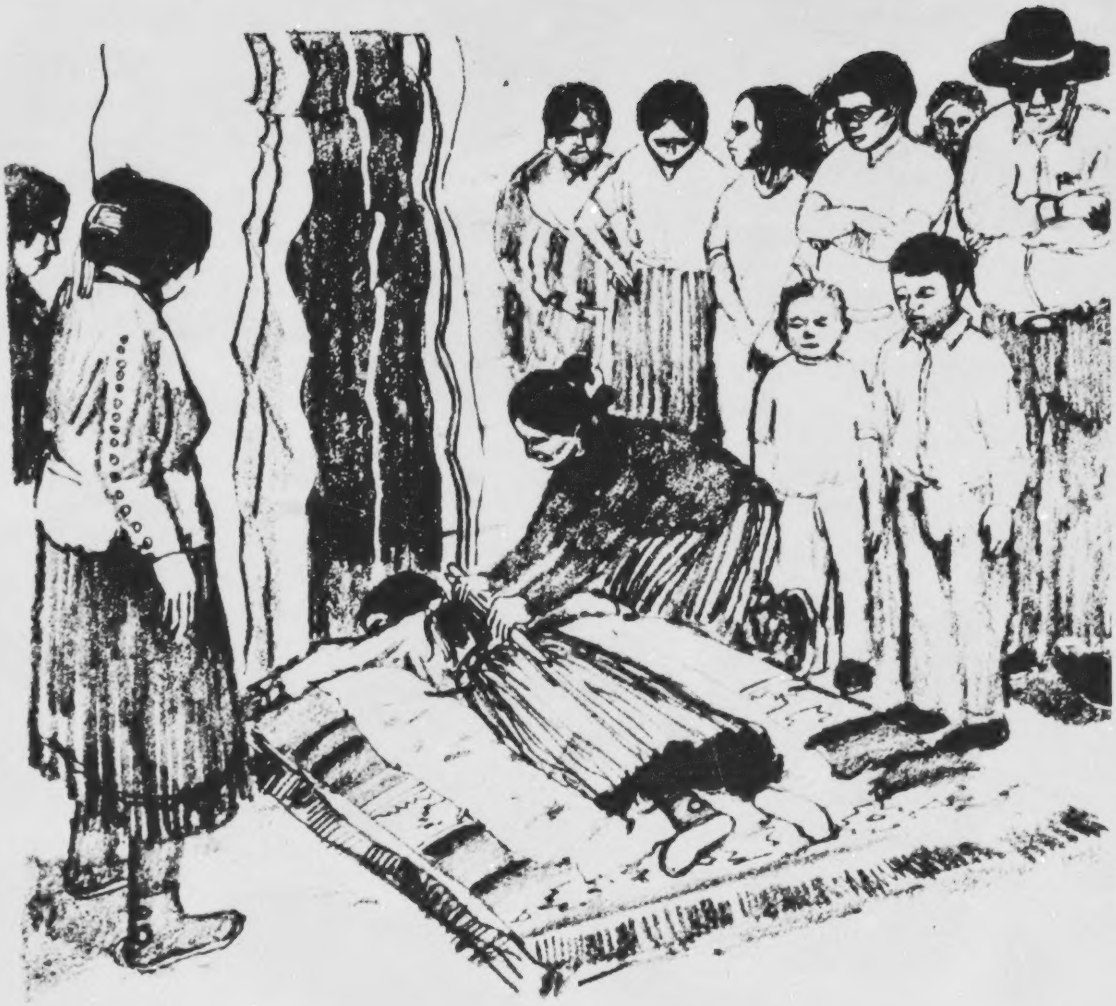
[2] *T'aa áshįįhii* translates literally as "the real salt" or salt that has been brought up from under the ocean floor.

[3] *Tsé nahaazláii* is the Navajo term for both grinding stones, upper and lower.

[4] *Chíí dik'ǫ́ǫ́zh* describes the product made from grinding together salt and red ochre. The exact purpose and usage of the salt and red ochre are forbidden to make explicit here. Instruction in how to prepare and use this important medicinal powder should be undertaken by parents and grandparents in the home.



The Ideal Woman chosen to help the initiate molds and massages her with a weaving tool (*beeník'lhíltlish*), concentrating on pushing in the girl's shoulder blades so she will have a straight back.

Kinaaldá Yik'ąąs Baahoolzhiizh

Beeldléí ałk'iniheesnilę́ę bikáa'gi. Ła' tł'óó'góó ádeiił'į. Ła' éí t'áá hooghan biyi' wóniijígo. Díí beeldléí ałk'inihees'nilígíí éí hak'éí t'áá bił dahaghanígíí dóó hamásání dóó hamá yázhí dóó t'áá níláhdę́ę' hojooba' íinízinii bibeeldléí áajį' iidoo'ał. Ch'idí dóó dah iistł'ǫ́ bee bina'anhishígíí dóó łį́į' bee naadlózígíí dóó bik'ih daha'nilí dóó béeso bizis dóó hach'ah dóó dáádílkał bee ąąníditį́hí beeldléí bikáa'jį' nidajiiníił. Náasdi shinaalyéhé nizhónígíí bínéiidoodił dajiníigo sodazdilzingo áajį' t'áadoo le'é nidajiiníił łeh.

Éí Kinaaldá tsé'yaago yikáá' nitééh, e'e'aahjigo bitsii'go. Asdzáán bi'dooskanígíí kinaaldá yik'ąs. Beeník'íníltłish éí yee ak'ąs. Bikéé'dóó hodees'áago deigo hoolzhishgo bitsįįlátahjį' nihalzhish. Biyéél bá abíníyíił ha'níi łeh. Dóó biníí' gónaa da. Áko bíígháán k'ézdon dooleeł biniiyé ákóyiił'įįh.

The Molding Ceremony Begins

A pile of blankets is neatly arranged outside in front of the hogan, or at the west end of the hogan interior.[5] These blankets are temporarily donated by various participants, guests and others, including immediate family members.

Buffalo robes, weaving tools, tack gear (bridles, saddles, ropes), and personal belongings such as wallets, hats, and key rings, may also be placed among the blankets. By placing these prized personal possessions in contact with the initiate, the donors expect to be blessed by receiving valuables in the future.

The pubescent girl lies on the blankets face down, with her head facing west.[6] The Ideal Woman molds and massages the girl with a weaving batten (*beeník'íhíltłish*). The molding and massaging begins at the girl's feet, and moves in an upward direction to her head. The older woman concentrates specifically on the girl's shoulders and middle section, pressing in her shoulder blades and abdomen. This will help assure that the initiate will stand upright and have a straight back as a woman.

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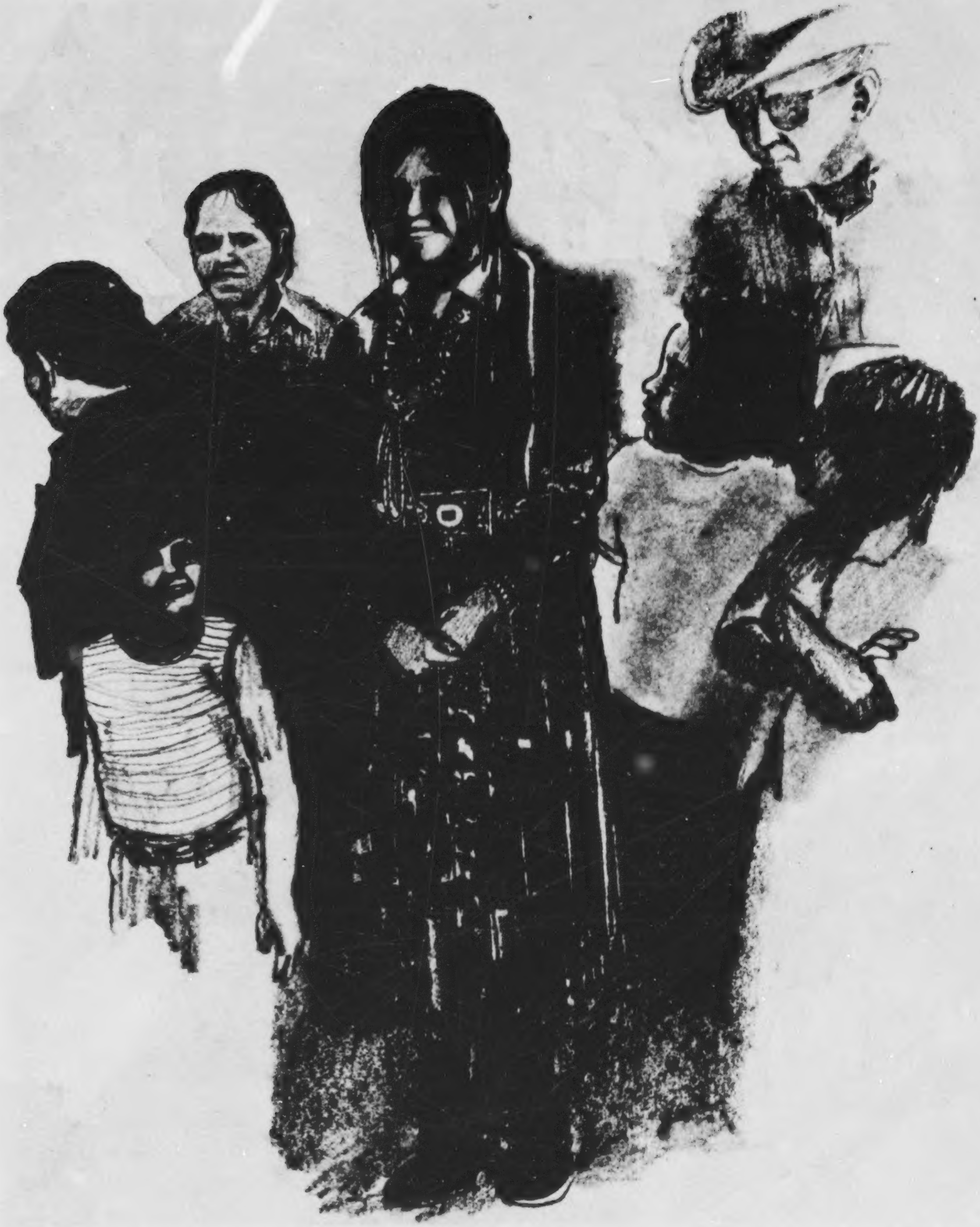
5. The decision to arrange the blanket pile inside or outside the hogan is made by the girl's parents or the female organizer.

6. The girl must lie with her head pointing toward the west, in contradiction to the first puberty ceremony performed for Changing Woman, whose head faced the east. In addition, Changing Woman ran in all four directions, while modern puberty rites require the girl to run toward the east.



The pubescent girl is being ushered into her new womanhood with songs. In this part of the ceremony she is given strength, good physical qualities, and encouragement to carry out the duties of a Navajo woman.

Sįįł Hadilnééh

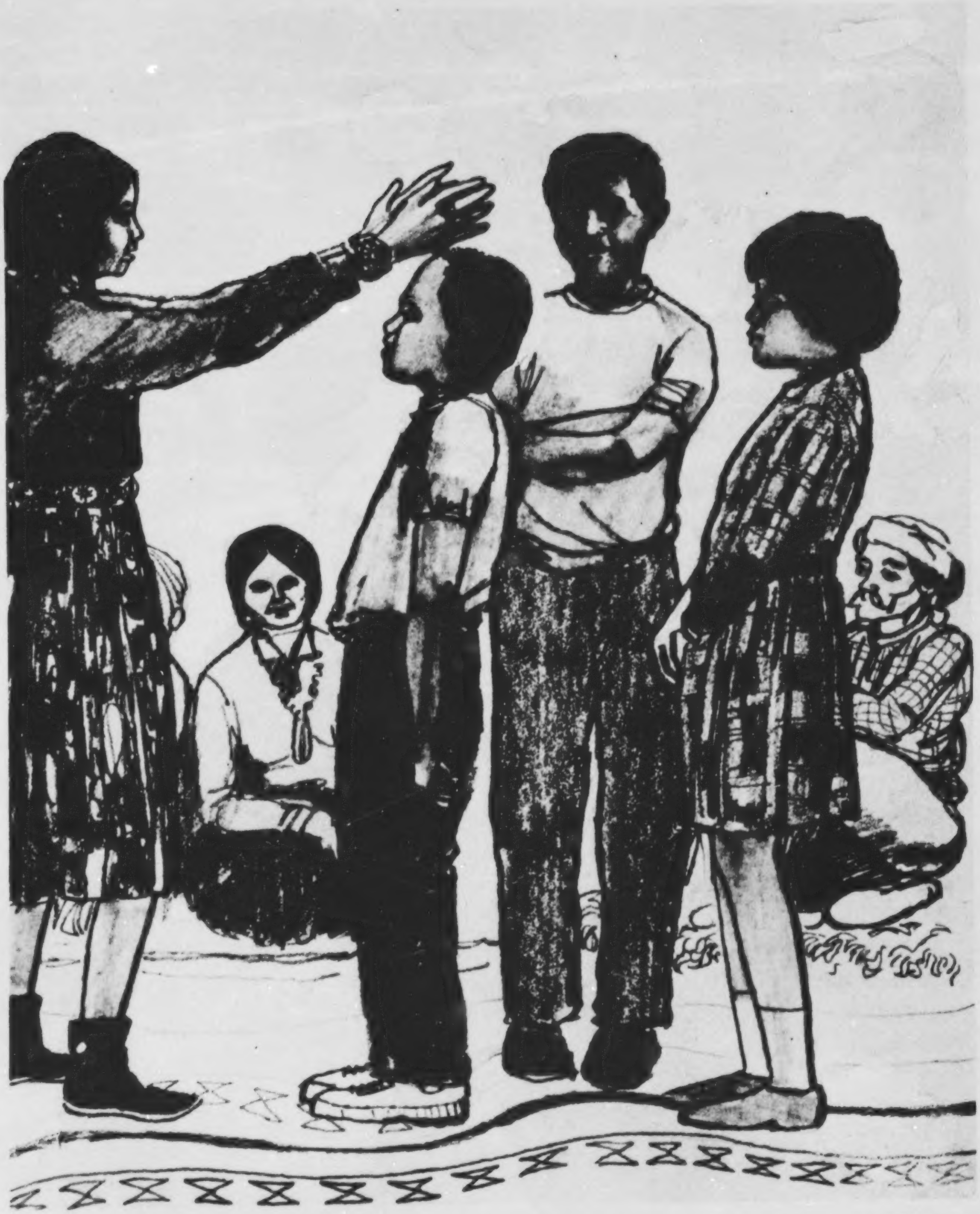
Kinaaldá yik'ą́ą́s biyiin hólǫ́. Ła' sin agháadi ayóí'ádayo'nínígíí éí hozhǫ́ǫ́jí sin bił danít'i'ígíí. Kinaaldá ʼaidiléhígíí éí sin ła' yee hataałgo Kinaaldá haiidiił'įįh. Éí Asdzáán Biyiin wolyé. Áádóó da'ójíígóó nahaz'ą́. Ła' bee adizí biyiin dóó dah iisstł'ǫ́ biyiin dóó łį́į́' biyiin dóó yódí biyiin dóó nitł'iz ałtaas'éí biyiin dóó dibé biyiin daolyéego yee hada'di'ááh.

Díí yee hatąałgo Kinaaldá nayííyil łeh. Áádóó bitsii' yá yishoh. Éí óolyé sįįł hadilnééh. Éí yee t'áadoo le'é yee haiidiił'įįhígíí éí t'áá át'é kot'áo bídadéét'i'. Éí Kinaaldá náasdi sáanii yá'át'éehii dooleeł biniiyé. Áádóó t'áá ałtsoní yich'į' ha'ólníigo nitsékees dooleeł. Bits'íís yá'át'ééh dooleeł. T'áadoo le'é binaanish ííł'ínígíí yá'át'éehgo ííł'į́į dooleeł biiniiyé sįįł hadil'įįh.

"She Is Being Adorned With A Song"

While the girl is being molded and massaged, the ideal Woman sings one of the best loved, sacred songs from the Blessing Way ceremony. Since the Ideal Woman sings this song, it is referred to in this ceremony as the "Woman's Song (*Asdzáán Biyiin*). The lyrics may derive from the Spindle Song (*Bee Adizí Biyiin*), Weaving Song (*Dah Iistł'ǫ́ Biyiin*), Valuable Possession Song (*Yódí Biyiin*), Fine Precious Stones Song (*Nitł'iz Biyiin*), Horse Song (*Łį́į́' Biyiin*), or Sheep Song (*Dibé Biyiin*).

The period during which the Ideal Woman sings one of these verses while molding and massaging, then helping the initiate to dress and comb her hair, is referred to as *Sį́įł Hadilnééh* [literally, "She is being adorned with a (specific) song"]. The cultural meaning of *Sį́įł Hadilnééh* is that the girl is adorned with the finest jewelry and clothes, is molded and massaged with a beautiful song (specifically, the song that the Ideal Woman is singing), and is thereby being ushered into womanhood. The *Kinaaldá* is being given strength, positive physical attributes, and encouragement to carry out the duties required of a Navajo woman.



The initiate stands on the pile of blankets and "stretches" the young children and other guests.

Áłchíní Deiidiłts'ǫǫd Náánéit'aah

Kinaaldá nabégił doo nabé'él'is. Bikéédóó beeldléí ałk'i nihees'nilę́ę yibąąhdóó yiizįįh. Áádóó áłchíní yázhí deiidiłts'ǫ'. T'áá náás daazlį́į' nidi dabi'dilts'ǫ'. Kinaaldá yits'ą́ąjigo deiizįįhgo biníí'dóó deigo bitsiits'iinjį' yaa hidiilnííhgo. T'áá bíyó dah deiidiiłte' nahalingo áłchíní deiidiłts'ǫǫd łeh.

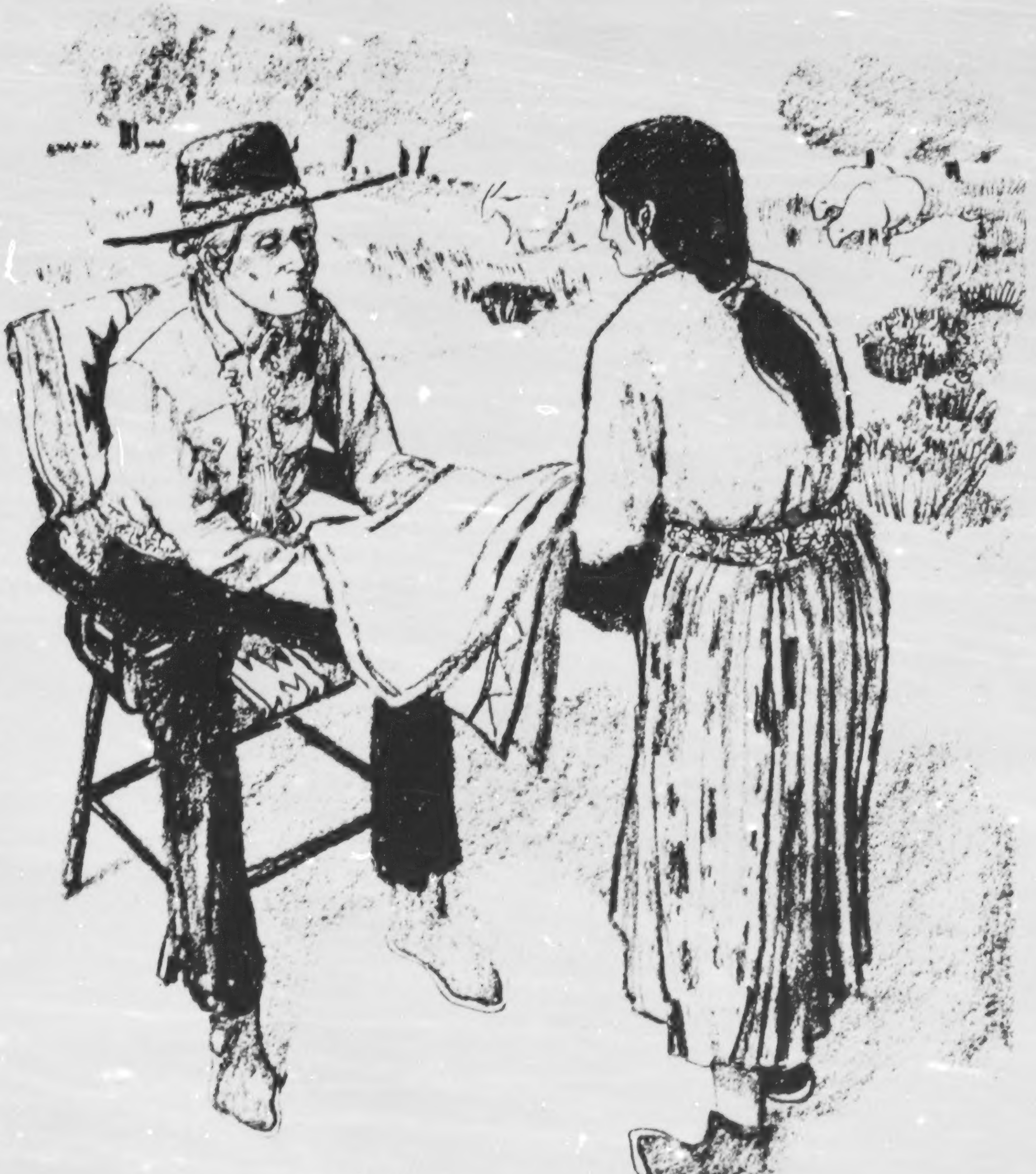
Ch'il danéeséhígi át'éego nooséeł dooleeł. Áádóó náasdi yá'át'éehgo iiná yoołt'ih dooleeł. Bibéeso hólǫ́ǫ dooleeł. Shánah naagháa dooleeł. T'áadoo le'é ayóo bił bééhózin dóó bidziil dooleeł. Doo báháchį' da, doo t'aadoo bíighahí át'éhí dooleeł. Doo bił hóyée' da dooleeł. Dóó nineez dooleeł. K'ad noosélígií yilááh náádinóoséél. Dóó bá hózhǫ́ǫ dooleeł, bá' áhwiinít'įįgo nooséeł dooleeł níigo deiidiłts'ǫǫdgo sodilzin łeh.

The Stretching Ceremony

After the molding, the initiate stands on the pile of blankets and "stretches" the young children who are present. (She may "stretch" older guests if they so desire.) In the stretching process guests walk up and stand before the initiate, who touches each guest, moving her hands upward from the individuals' waists, as though lifting them. The girl then moves her hands to the side and finally to the tip of the individual's head.

The stretching is said to represent the manner in which a plant grows, from the sowing of seed to the blossoming of a mature plant. Silent prayers usually accompany this rite. These may be as follows:

"May this person be blessed with good posture and physical attributes in all his or her growing stages. . . May he or she be blessed with physical well-being. . . May this individual have a successful life . . . grow wealthy, healthy, wise and strong. . . May he or she not be lazy or stubborn. . . If this individual is still growing, may he or she continue to grow, being cheerful and kind as he or she grows."



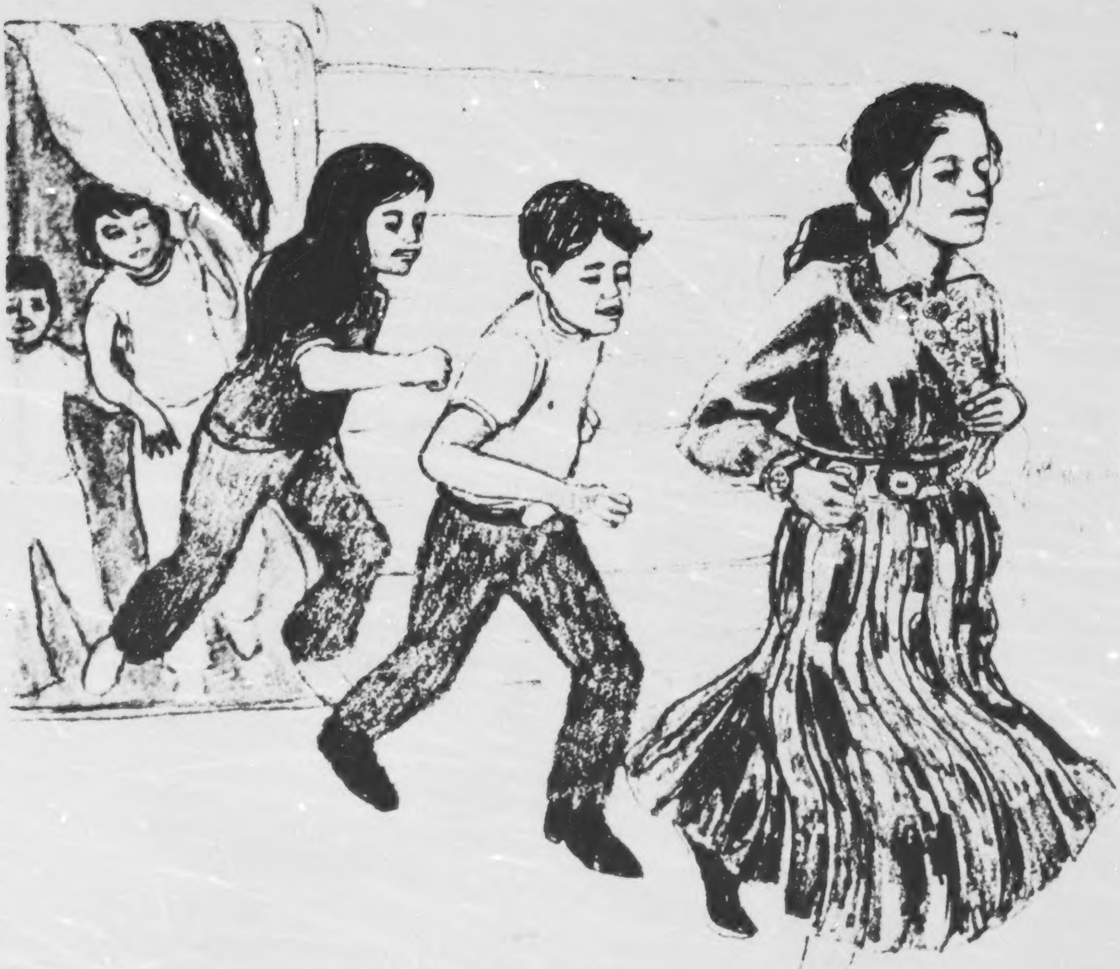
The initiate presents the blanket donated by her grandfather. She returns other belongings donated by guests as though she is presenting them with gifts.

Áadi Índa Beeldéí Ninéí'niih Łeh

Kinaaldá áłchíní yázhį́ deidiiłts'ǫ' dóó' t'áá háíshį́į́ shidi'doolts'ǫł daníziniígíí nááǫ́dabi'dilts'ǫ'. Áádóó beeldléí dóó béeso bizis adayiiznilígíí bitaaná'nih. Éí ádídazhdiiłtsood dóó, "Ahéhee'lą́ą," dajiníigo. Haashį́į́ yit'éego k'é naazt'i'. Hach'é'égo éí, "Ahéhee', shich'é'é beeldléí ła' shá bínáánéiidoołhęsh, éí doodago shiyo' t'áá biláhígi át'éhígíí náähodoodleeł," dajiniigo hataaná'á'nih.

Returning Gifts

Following the stretching the pubescent girl presents the guests with their blankets and other donated belongings as though she is presenting them with gifts. For this reason, the donors eagerly grab their belongings, saying, "I'm thankful for this precious item. . . In the future I will again have a precious item among my possessions."



The pubescent girl finishes reissuing participants' possessions, then proceeds with her first run toward the east.

Ha'a'aahjigo Ts'ídá Áłtsé Yiiltih

Ałtso beeldléí dóó t'áadoo lé'é ninéi'nihgo honibąąhgi ahénálwo'. Éí háíshįį atah nídideeshwoł níziníigíí akéé' honibąąhgi ahénájah. Áádóó ch'éjah dóó ha'a'aahjigo nídiijah.

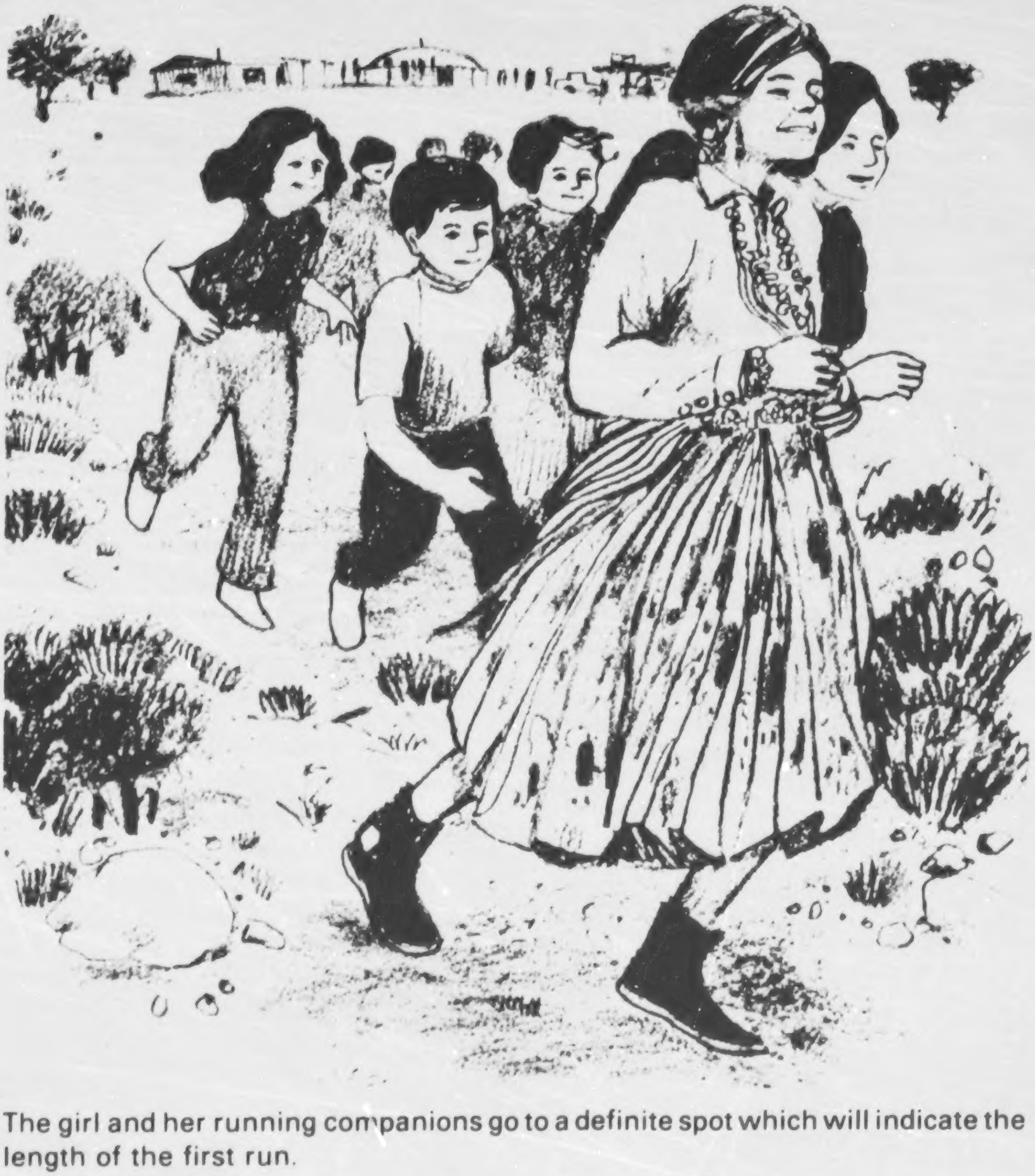
Atah náádiijahígíí éí Kinaaldá yił haajéé' dóó bik'éí danilíinígíí dóó nidahaaskaiígíí akéé' ałnánájah łeh. T'áá ájíłtso éí dazhdilwoshgo joojah łeh. Áko Nítch'ih Dine'é dóó Diyin Dine'é dahodiits'a' łeh jiní. "Shooh, ei nihitsóóké ádaaníílá," daaníigo yaa bił dahózhǫǫ łeh jiní. Éí bąągo dazhdilwoshgo dighánízhdíjah łeh. Kinaaldá doo bilájoolyeed da ha'ní ałdó'. Éí áłchíní yázhí bee nanitin. Akójiit'įįhgo éí hó áłtsé hatsii' yiigah dóó áłtsé hajitih. Éí biniinaa doo ál'įį da dajiníigo bee nidazh'nitin.

The Girl's First Run

When she has reissued all the participants' possessions, the girl turns in a clockwise direction and walks back into the ceremonial hogan. There she circles the fireplace, again in a clockwise direction. She is ready to begin her first run to the east.

Accompanying her are siblings and anyone else who wants to participate in the run. The race begins when one participant lets out a shout; preferably, however, every participant should yell loudly enough for the Wind People (*Nítch'i Dine'é*) and Holy People (*Diyin Dine'é*) to hear and witness this activity and the Walking Into Beauty ceremony. The Holy People who are watching will respond by saying, "That is the sound of our children, yelling while they are running, which means they are happy with the ceremony." It is said that the Holy People are then running with the people.

Participants must be cautious not to compete with or outdistance the initiate in any of her races, at the risk of getting gray hair and dying of "old age" before their time. This is the consequence, Navajo elders say, even if the violator is younger than the initiate.



The girl and her running companions go to a definite spot which will indicate the length of the first run.

Naaníjííjeehgo Ch'il Ła' Biníjííjah

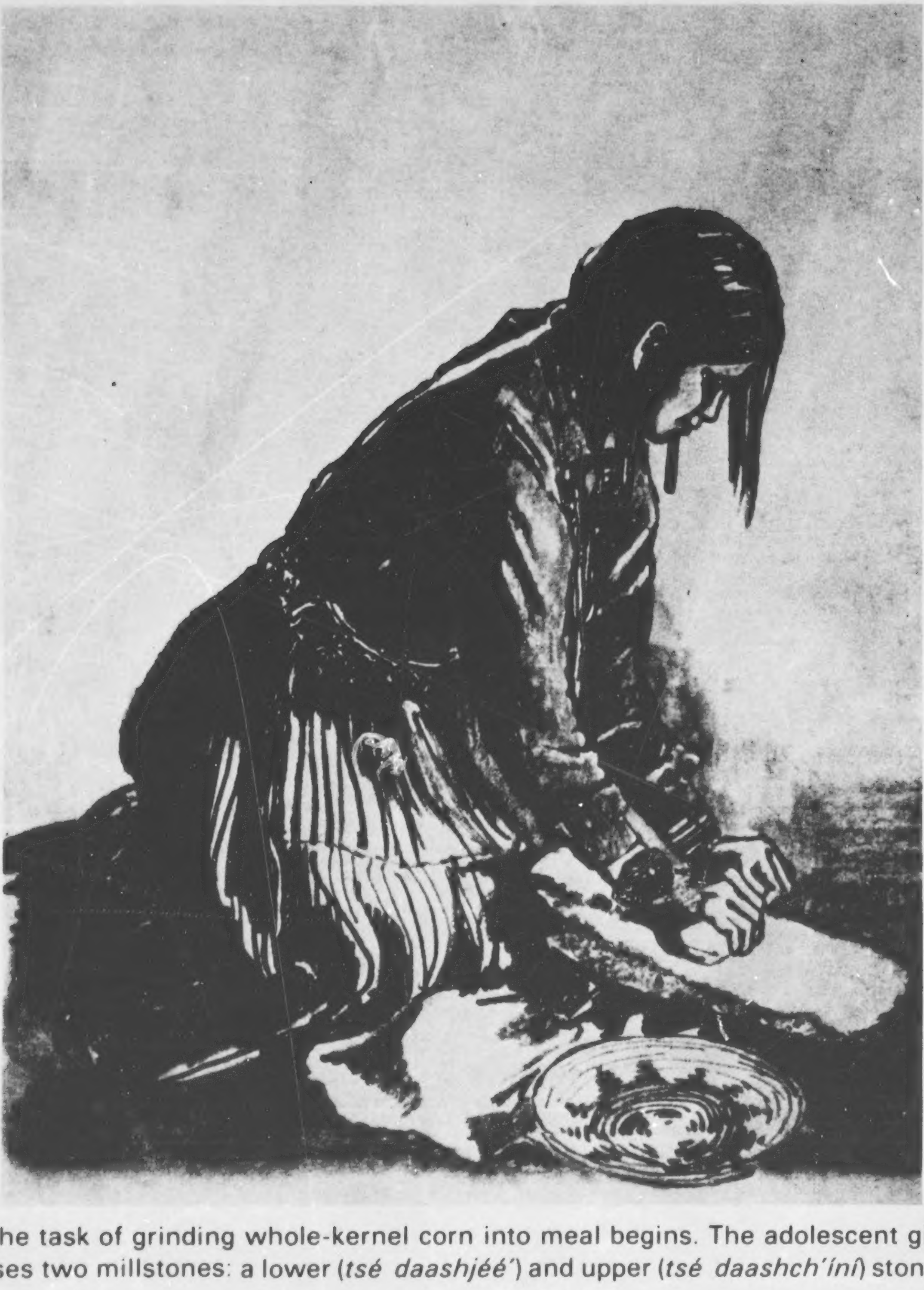
Ch'il nooséłígíí ła' t'áá shá bik'ehgo biníjííjah. Ts'ąh da, chá'oł yáazh da, gad yáazh da, nídíshchíí yáazh da t'áá nooséłígíí ła'. Áádóó hooghan biyi' nahagháhígíí bii' yahaníjííjah.

Sáanii hak'éí danilínígíí éí ch'iyáán ádeiił'į. Kinaaldá éí baná'áltso'. Nihekááhígíí éí bada'aka'. Éí t'áadóo le'égóó áká'anídaajah. Náasdi Kinaaldá nilínígíí bá áhwiinít'įį dooleeł, t'áá ałtso gohwééh yiyaa yis'ąa doołeeł biniiyé. Éí bee nanitin, bináął ál'įįgo. Amá dóó azhé'é dóó acheii dóó amásání dajílínígíí bee nazhnitingo hoolzhish łeh.

Marking Her Run

The girl and her companions run to a definite spot which will demarcate the length of the first run. The girl chooses this spot, and on each successive run she indicates a further point by circling a bush, tree or plant -- one that has not yet matured -- in a clockwise direction. She and her running companions follow the same path or trail back to the ceremonial hogan.

Throughout the ceremonial activities the girl's female relatives are busy with food preparations. Food is prepared and served to the initiate, the Ideal Woman, other participants and arriving guests. The sharing of food, as an expression of generosity and hospitality, helps assure the ceremony's success. Generosity and kindliness are included in the blessings received by the initiate, and are repeatedly emphasized by the girl's parents, grandparents and others at the ceremony.



The task of grinding whole-kernel corn into meal begins. The adolescent girl uses two millstones: a lower (*tsé daashjéé'*) and upper (*tsé daashch'íní*) stone.

Nááda'ak'ááh

Naadą́ą́' danímazígíí dajik'ááh dóó nídajiłtsáahgo baa nijikai łeh. Naadą́ą́' łą'ígo díík'ááł Kinaaldá nílínígíí. Háálá nits'in dadit'ódí, éí nitł'izgo ádíílííł. Nílátł'ááhdę́ę́' nitł'izgo ádíílííł biniiyé éí tsédaashjéé' bee adíík'ááł bi'di'níi łeh. Kót'éego bee nabidi'nitin łeh. Náasdi t'áá ałtsoní bich'į' ha'íínílníi dooleeł bi'di'níi łeh. Áádóó t'áá ak'áago táá' yiiłkááh.

Naadą́ą́' éí tsédaashjéé' dóó tsédaashch'íní bee jik'á. K'ad ła' ádaat'į béésh bee ak'áhí yee da'ak'á. Áłtsé nideiisiiłgo dóó tsédaashjéé yee deiik'á. Naadą́ą́' doo nááltseiigóó ałdó' áłtsé yik'áahgo índa nídeiiłtsááh. Jáátá'í éí biyi'ji' nídeiiłtsááh. T'áá íiyisíí baa hojíyą́ągo t'áadoo bídiitsxoií. Łitsóóhígo sit'éego ádeiił'į.

Preparing the Corn Meal

The tasks of roasting and grinding whole-kernel corn into meal follow the run. If the corn has already been roasted, the girl begins by grinding it into meal. She is said to have soft bones, which will be strengthened by corn-grinding. The strengthening of her entire body through strenuous exercise is a focus of the *Kinaaldá,* and will enable the initiate to adapt to her role as a woman. The girl is thus expected to undertake the laborious job of grinding corn throughout the next two days.

At the first grinding, the corn is usually very coarse in texture. It is ground either with grinding stones (*tsé daashjéé*) or with a manufactured corn-grinder. Corn meal of this texture is then roasted in a frying pan or a heavy cast-iron Dutch Oven.[7] It is stirred occasionally, with care taken not to scorch it, and roasted until it is light brown.

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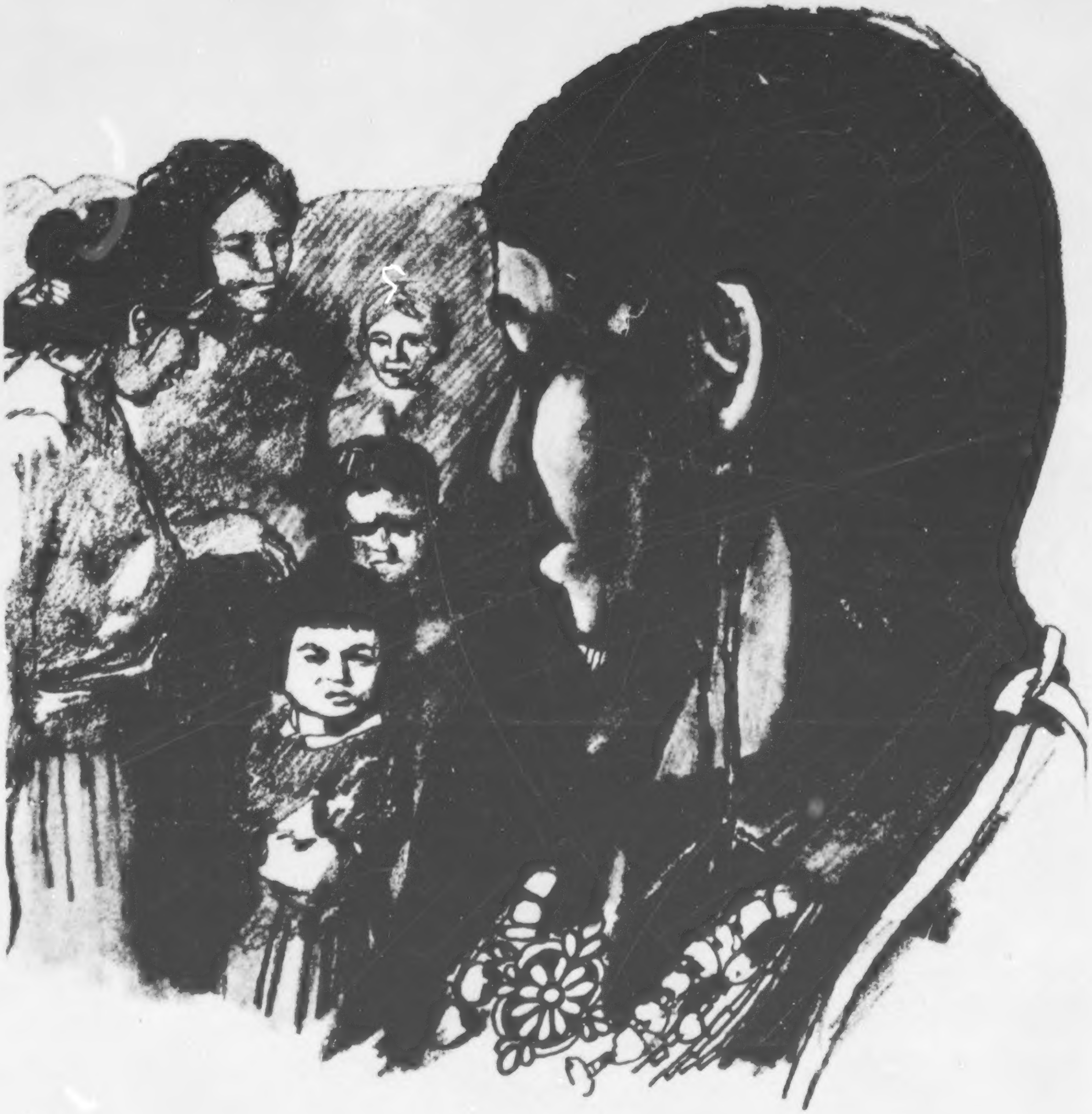
[7] Roasting the corn gives it a pleasant flavor and removes the bitterness which may remain with unroasted corn. It is said that corn which is not roasted or browned tastes unbaked, uncooked or raw.



The initiate is taught the cultural "do's and don'ts." Many of these she has already learned as a youngster, but her instruction is continued through the Beauty Way ceremony.

Doo Al'íįnii dóó Adaal'inígíí Bee Na'nitin

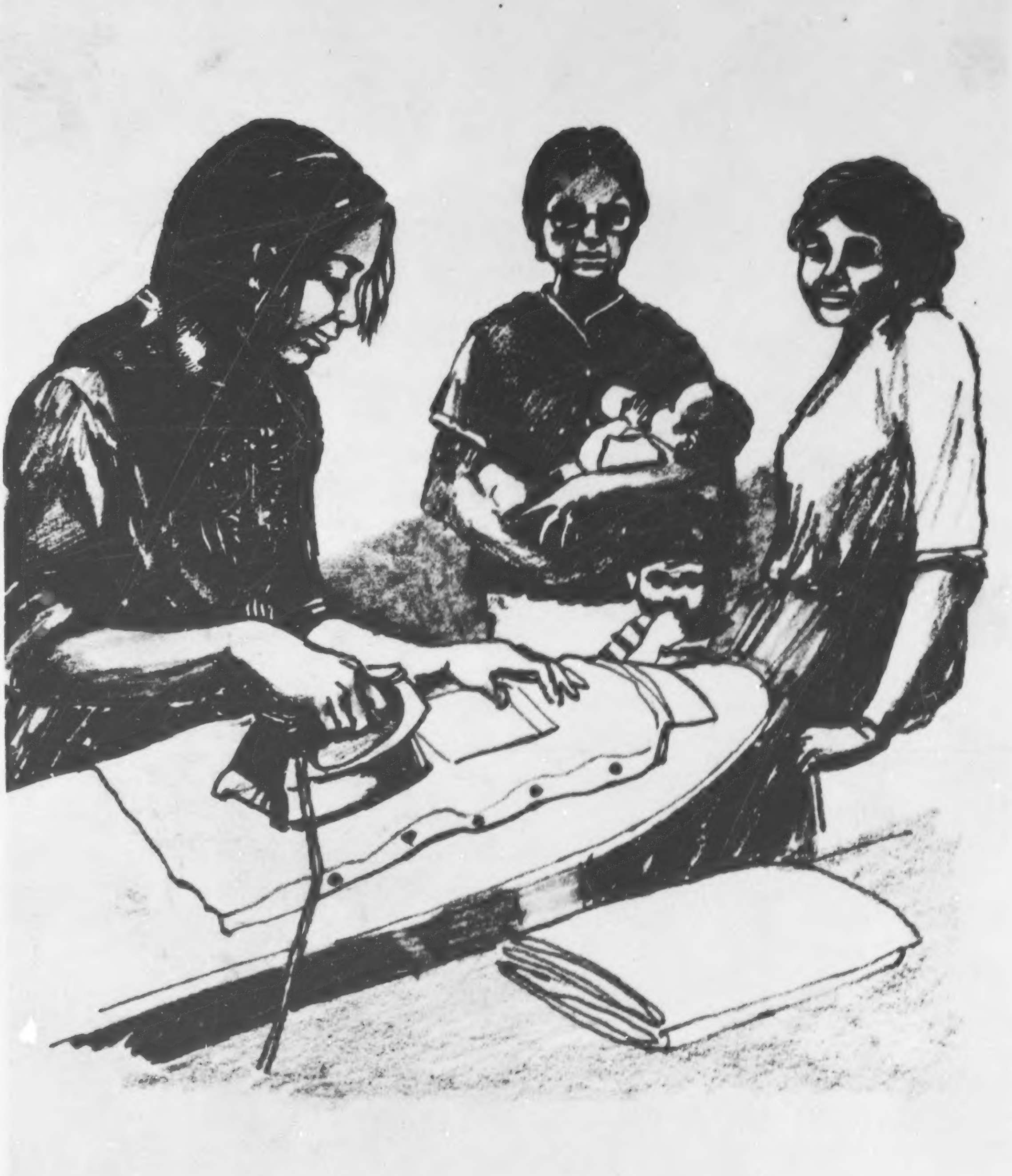
Kinaaldá sáanii dóó hastóí doo ál'íinii dóó t'áá ádaal'íinii yee nidabinitin. Hózhǫ́ǫ́jí nahaghá biyi'dóó na'nitin hóló. Doo yéego aníjídloh da, hanii' t'áadoo hodina'í niiłtsǫs. Áádóó t'áádoo le'é daalkanígíí doo ayóo jiyą́ą da, ałk'ésdisí ádaat'éii dóó áshįįh łikan. Hawoo' doo dina' da. Índa doo ayóo dík'ǫ́ǫzhgo ajiyą́ą da. Ch'iyáán t'áadoo sidogo niyání. Niwoo' hanisííl ho'di'ní. Ch'iyáán sidago doo jisołda. Áko ch'iyáán t'áá bíyó niik'aazgo yiyą́ą łeh. Tsésǫ' bii' adéest'į́į́' doo bii' ádizhnél'įį da, ho'di'níi łeh. Dį́į́' yiiłkááh ákót'éego.

Hats'in danitl'iz dooleeł biniiyé éí haiłkááhdą́ą́' náázhdiilwo'go ál'į́. Kinaaldá abíínídą́ą́' náádiilt'eehgo nijáád dóó nits'in danitl'izgo ániléééh, bi'diníiigo náádiilwo' łeh. Náasdi t'áá ałtsoní bich'į' ha'íínílníi dooleeł hool'áágóó bi'di'níi łeh.

Teaching the "Do's and Don'ts"

The pubescent girl is now instructed by her elders in cultural "do's and don'ts." Her instruction continues for the duration of the Beauty Way ceremony, and includes such warnings as: "Do not laugh or giggle too much, or your face will wrinkle quickly, you will get crow's feet at the outer corner of your eyes. . . Do not eat any confectioned food --candies and sugar -- or your teeth will become rotten. . . Do not use too much table salt. . . Take caution in eating very hot food, for you will scald the bone tissue of your teeth. . . If food is too hot to eat you must not blow at it to cool it. . . All food eaten during the pubescent stage must be cooled before it is consumed, since you are at an age in which you are young and vulnerable. . . Do not look into a looking glass or mirror during the four days of the ceremony. . . Do not look at your own reflection. . ."

The girl is also reminded that she is building strong bones, and therefore should rise with the Dawn People (*Hayoolkáál Dine'é*) and run before sunrise to strengthen her legs. If she follows these rules, she is told, she will grow to become a wealthy, healthy, wise and strong member of adult society.



The pubescent girl is encouraged to rise early and work throughout the day. She is occupied with many domestic chores, including cooking, ironing and baby-sitting.

Naanish Daniłdzilígíí Bich'į' Ha'íínílní

Naadą́ą́' yik'á kinaaldá binaanish. Doo naadą́ą́' jik'áa da nidi t'áadoo le'é baa nijighá. Áłchíní yázhí baa áhojilyą́ éí doodago dibé baa áhojilyą́ ch'ééjí'niłgo nazhniłkaad łeh. Łeets'aa' táádajigis dóó ch'iyáán ál'į́įgóo da, éí doodago k'ééda'aldǫǫhgóo da honaanish hólǫ́ǫ łeh. Náasdi amá sínílį́į'go díí bee na'áłchíní nanítin dooleeł. Díí honaanish łeh. Doo t'áadoo le'é ch'ééh ho'di'níí da daaníigo nidahonitin łeh.

Hailkááhdą́ą́ néiniltih. Jį́įgo doo ajiłhosh da. Awosh éí doo yá'át'éeh da. T'áá íiyisí t'óó ajiłhoshgo t'áá ałtsojį́' t'óó haa'oobįįh. Dajitsaahgo éí nijiighal łeh. Doo ánít'éhé da nanilnish. Ha'a'áahgo doo jiztį́į da, t'áadoo ałhoshí bi'di'níi łeh. Azhą́ ch'ééh deeyáa nidi níláhgóó naanish ádaaszóólígíí yinaalnish łeh.

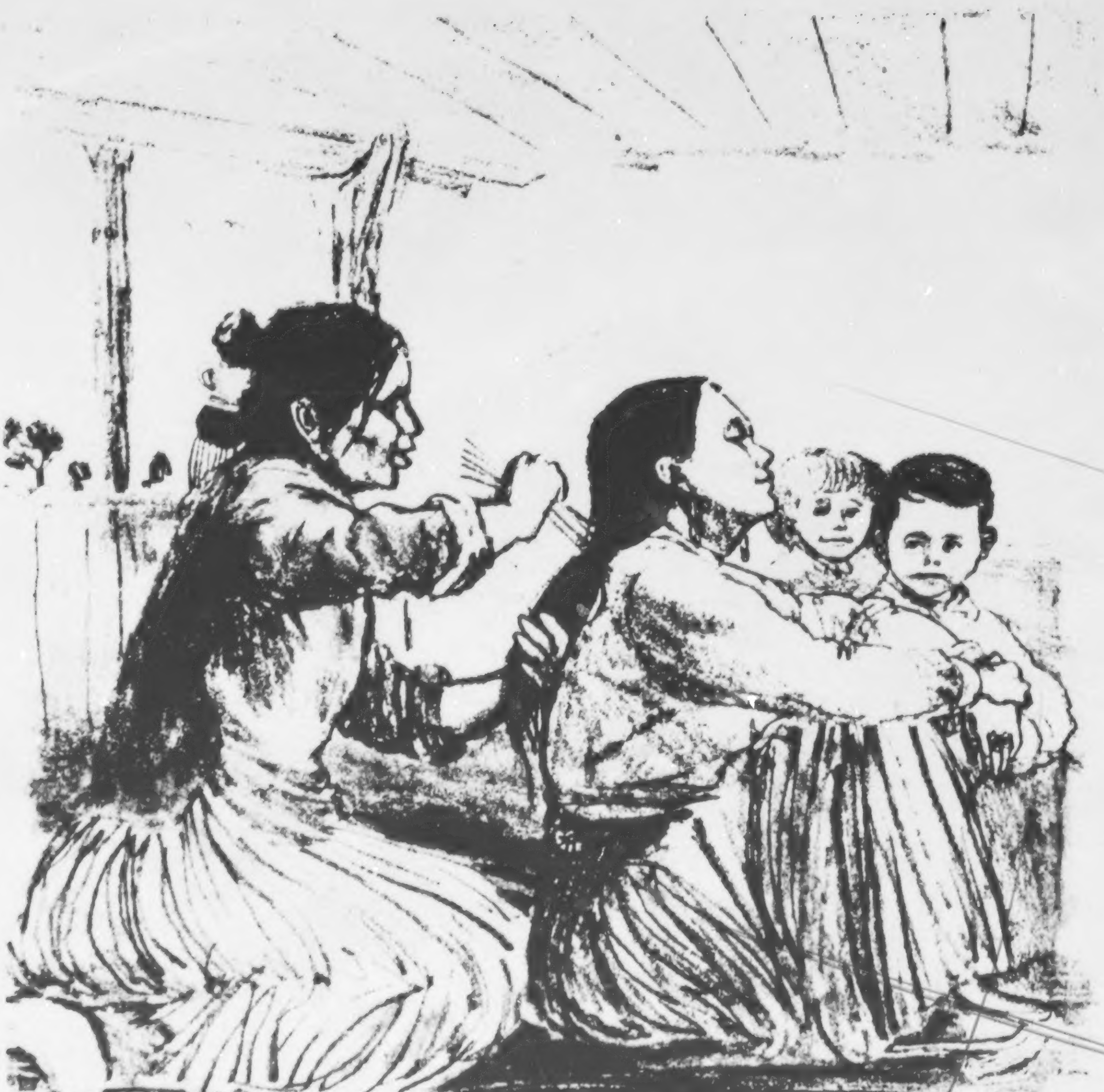
Nazhnił'kaadgo éí doo yá'ádahoot'ééhgóó t'aadoo naninání. Áádóó dootł'izhii bee hadínít'éhígíí yéego baa áhólyą́ bí'di'níi łeh.

The Value of Hard Work

When she is not grinding corn, the inititate occupies herself with domestic chores, including watching over younger siblings, looking after the family's sheep, washing dishes, cooking and ironing. These will be her tasks as a woman and mother; undertaking them during the four days of her puberty ceremony will prepare her to be helpful and dependable.

She is expected to rise before sunrise, and is forbidden to sleep during the day. Sleep, her elders remonstrate, is analogous to poverty and is among the "worst enemies" of the Navajo people. Too much sleep, she is reminded, will deprive her of opportunities to obtain good things in life. She should "lay around" only when sick and sleep when the proper time for sleeping arrives: when the sun, too, has gone to sleep.

Hence, the girl is encouraged to work during most of the day when she is not engaged in other ceremonial activities. She is cautioned to stay away from evil places during her outings, and warned to watch closely over her jewelry, taking special care not to break a strand of beads or lose any of her finery.



If the girl's hair becomes untied, it is recombed and tied by the Ideal Woman, her mother, or another elderly woman.

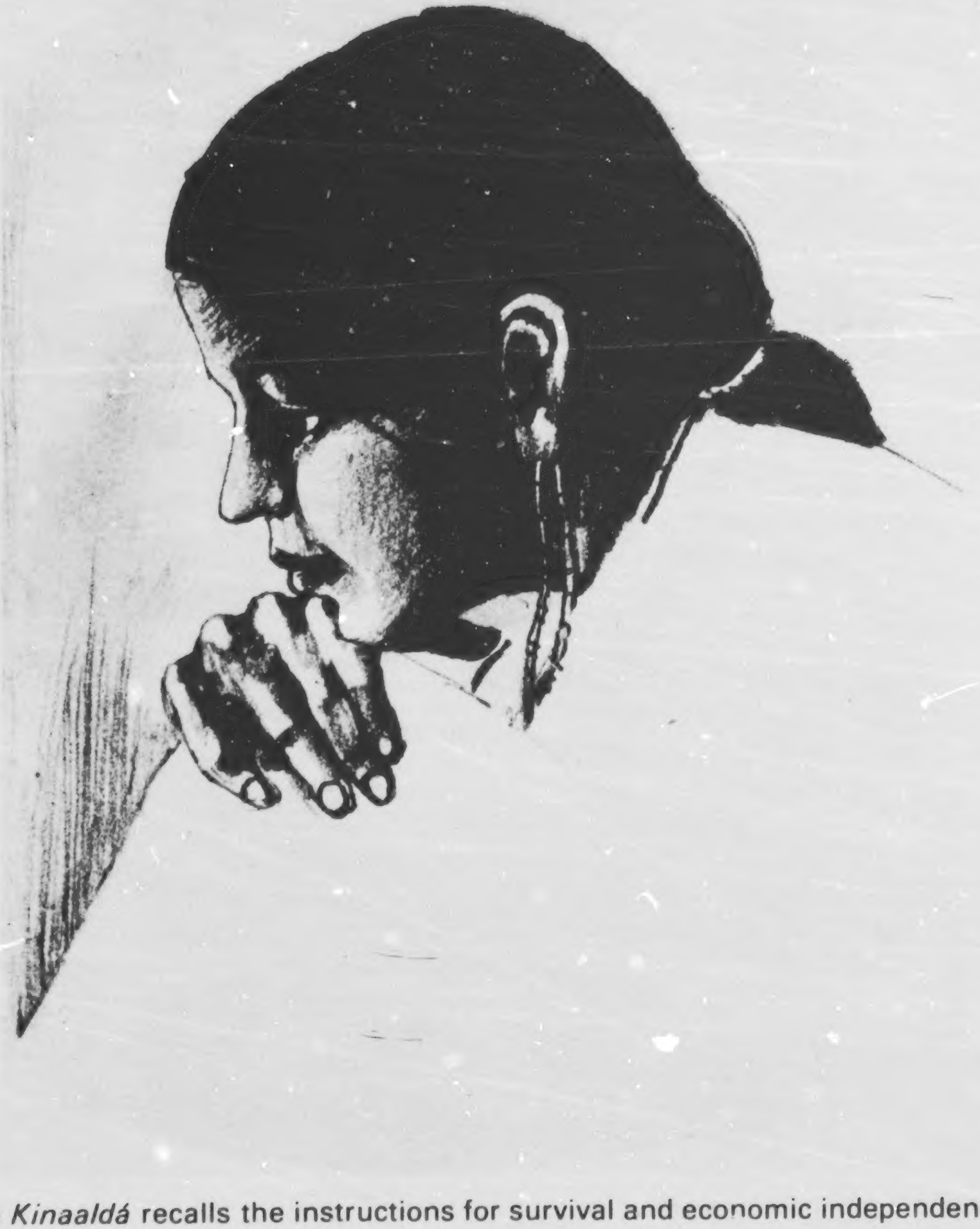
T’áadoo Le’é Yá’át’éehgo Ajíł’į

Hatsii’ da k’e’oo’nahgo éí doo t’áá hó béé’jítł’óo da. Hatsii’ ye’eztł’ónéé, éí doodago hamá da, hamá yázhí da há yéé’átł oóh. Níla’ t’áá ha’át’éhégo do wóógish lágo. T’áá aníléého shįį baa ákonínízingo áníł’į bi’di’níi łeh. Ako t’áadoo le’é yaa ákonízingo ííł’įį łeh.

Learning Accuracy, Efficiency and Care In Her Work

If the girl’s hair becomes untied, she is forbidden to re-tie it herself. Instead, an elderly woman or the Ideal Woman (if the latter is available) will re-tie the girl’s hair.

As part of her instruction the girl is cautioned not to scratch or break her skin or otherwise cause her skin to bleed while doing chores. Care should be taken in all her endeavors. She is continuously reminded to be accurate and efficient in her work. Observing these rules will help her strive for perfection as an adult.



The *Kinaaldá* recalls the instructions for survival and economic independence which her parents have given.

Wóne'é Haz'ą́ągi Hasht'ehólzin

Naanish daniłdzilígíí ájíł'įįgo bee hats'íís yá'át'ééh. Binahjį' yá'át'éehgo jidoogááł. Éí biniinaa dįį' yiłkááh hatsii' be'etł'óóhdóó nijilnishgo.

K'ad éí doo at'ééké yázhí nílįį da, háálá kinisíníldа'. Nanidi'nitinígíí ninitsékees dooleeł. Nihí éí doo t'áá ná siikéego hool'áa da dooleeł. Ha'át'íí shįį ninaanish ánílééh shįį bí'ádiníldin. Éí na'ałchíní hazlįį'go bee bik'i yíldził dooleeł, hałníi łeh hamá dóó hazhé'é.

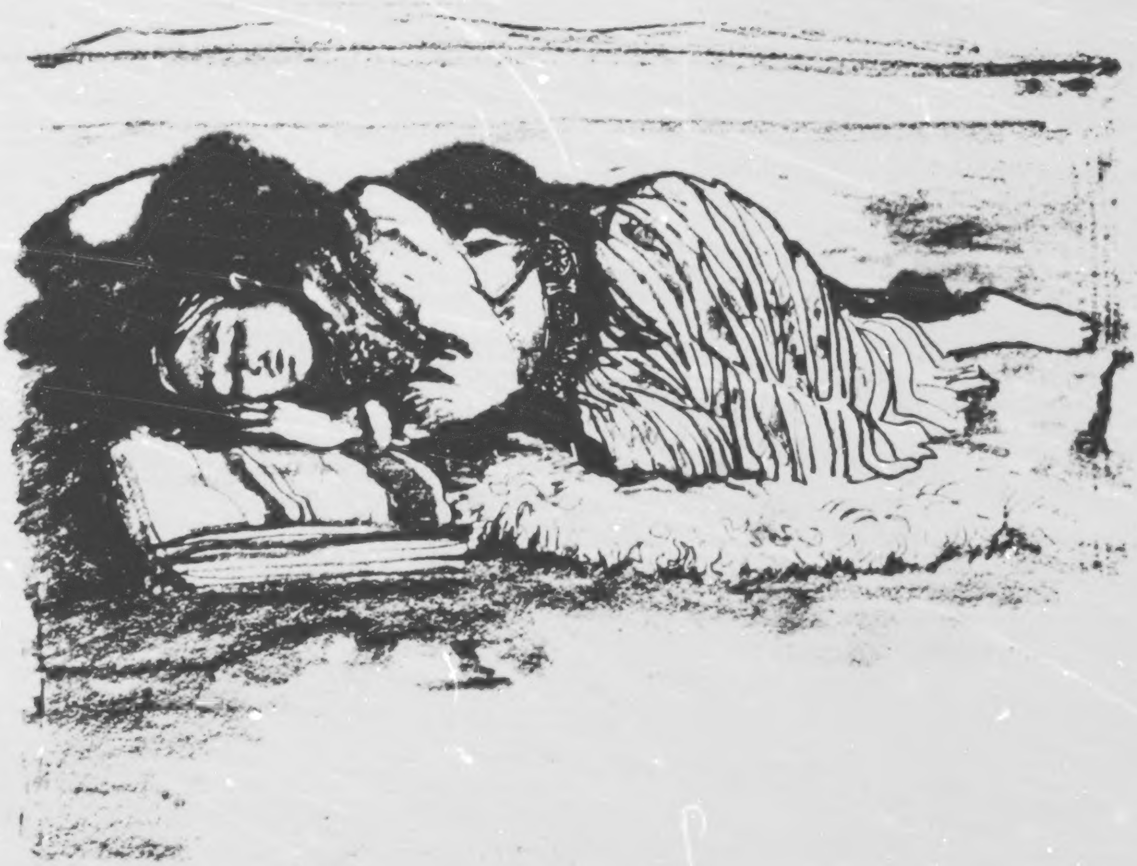
Dibé há bijaa' ályaaígíí baa áháyą́ągi bee ninaá'hodi'nitin łeh. Éí binahjį' iiná baa áhozhdínóozįįł. Béhé da hweehólǫ́ǫgo t'áadoo bich'į' hoł hóyé'é baa áhojilyą́. Ba'jiłtso'go yá'át'ééh halįį' haleehgo. Diné niidlíini dibé binahjį' áza'iiltso' dóó binahjį' ák'inidiidá dóó binahjį' nihik'i' aditą́. T'áá éí ałdó' bits'ą́ą́dóó dah iistł'ǫ́ bóhoo'aah. Díí biniiyé dibé dah danéelkaad.

Expectations for Adulthood

By undertaking household chores, the girl accepts the responsibilities of a young adult. She is preparing for a successful future in which hard work will be rewarded by good health, offspring and material wealth. In demonstrating her ability to work hard during the four-day ceremony, the girl represents herself as a successful adult.

The lectures of her parents continue: "You are entering young adulthood, and are expected to begin thinking on your own. . . We as parents can no longer think for you, daughter . . ." The girl is expected to show initiative and a willingness to face future hardships without the overriding protection of her family.

As part of this training, the adolescent girl has begun to care for the sheep which were given to her as gifts from her parents. If a lamb is orphaned, she is expected to care for and feed it. Sheep, she is told, are the family's economic mainstay for which all family members must take responsibility.



During the evening the inititate returns to the west end of the ceremonial hogan where she sleeps and rests for the next day's tasks.

Kinaaldá Bitsii' Be'etl'óóh dóó E'e'áahgo

Hózhǫ́ǫ́jí éí nahaghá. Nahagháá góne' yah aníjiidáahgo wóniijí há haz'ą́, ááji honchxǫ́'í sinil. T'áá ááji jinitééh dóó t'áá ááji ajik'áa łeh jįįgo. T'áá ááji ałdó' ní'jídįįh łeh.

Hayíiłką́ą́dą́ą́' náánéiidííltih, ho'di'níi leh. T'áá áníléeh shįį hazhó'ó baa nitsíníkeesgo ádanile'. Áko doo niłdzilgóó nizhónígo ádaane'.

End of the First Day of the Beauty Way

When evening falls the pubescent girl returns to the west side of the hogan interior, where her belongings are kept. This is the place she occupies as her sleeping area during the night and her working (corn-grinding) and eating area during the day.

The first day of her Beauty Way ceremony is ended.

The girl must rise early on the following day to run with her companions. Her elders expect her to concentrate on rising early without being told, and to go to sleep thinking only good thoughts about herself, her initiation, and the ceremony as a whole.

At dawn the initiate begins racing, and is followed by her running companions. Their route is somewhat longer than that of the previous day.

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Naakijį́į́ Góne'

Haiłkááhdą́ą́' dighánízhdílwo'. Áłchíní yázhí hakéé' ha'a'aahjigo ałnánájah łeh. Dazhdilwoshgo ałnájíjah łeh.

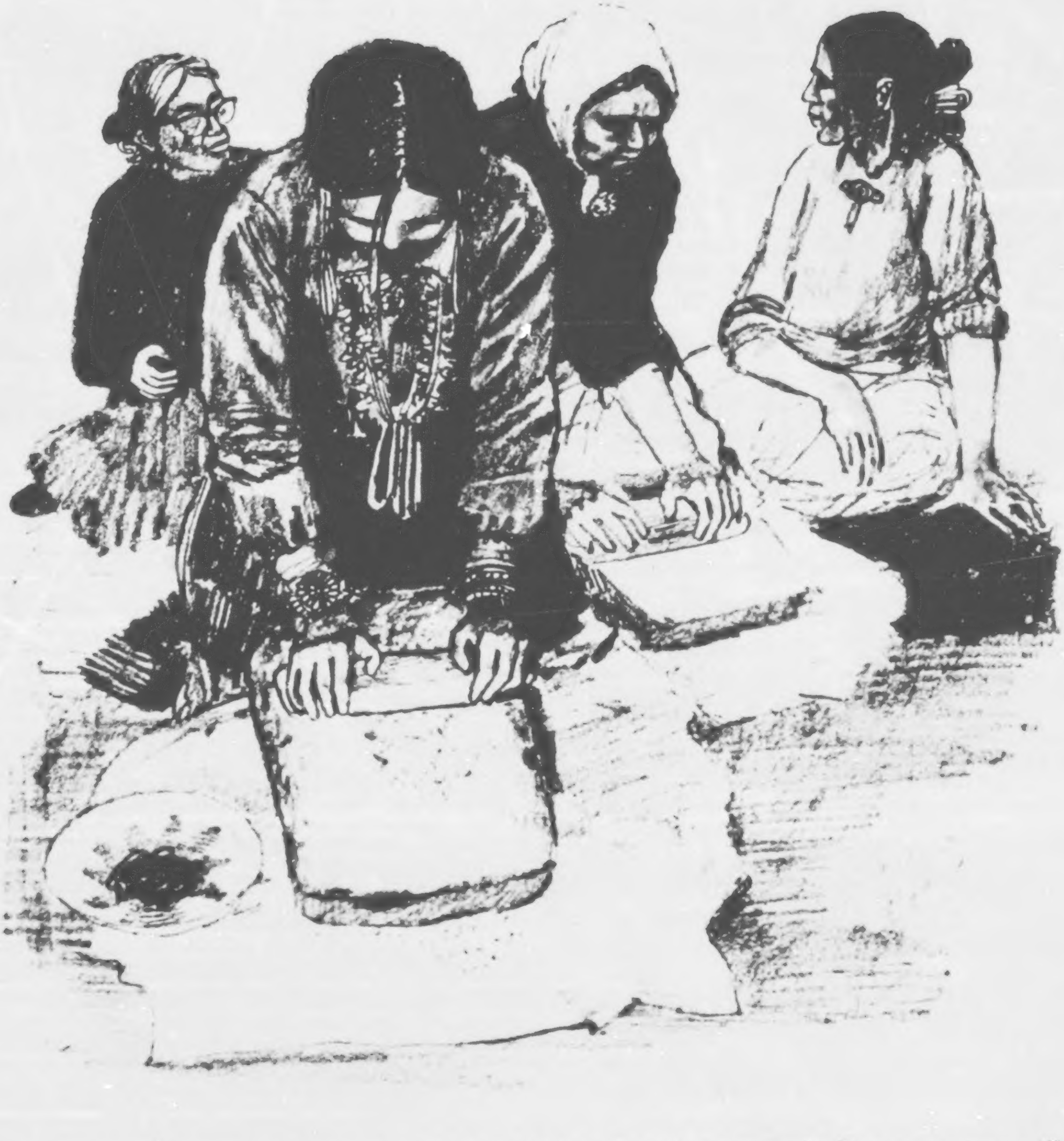
Ch'il ła' biníjíswodę́ę t'áá bééjílniihgo ál'į.

Ch'il biníjíswodę́ę biláahdi ła' t'áá ákót'éego binínáájílwo'. Doo t'áá éí binínáájílyeed da.

Morning Of The Second Day

At break-of-dawn on the second day of the Walking Into Beauty ceremony, the pubescent girl races again with her companions. Rising before sunrise the girl runs toward the east to the accompaniment of her companions' calls and shouts.

The second day's run usually extends farther than the previous day's route. The girl again circles a bush, tree and/or plant to indicate the length of her run, then runs homeward on the same path, to the continuing chorus of her followers.



As soon as her race is completed, the girl begins the corn-grinding process until she can be relieved by other female relatives.

Naakijį́į́ Góne' Naanishígíí

Kinaaldá jílį́įgo t'áadoo le'é binijilnishgo ál'į t'áadoo áho'di'níní. Naadą́ą́' jik'áago tsédaashjéé' bee jik'á. Éí ts'ídá t'óó níjílwo'ígo t'áá áko ajik'áago baa nínáázhdiidááh.

Bąąh ch'ééh jidigháahgo t'áá háii da háká'iilwo', hamá da, hamásání da, hamá yázhí da, hamá bik'isgo da háká'anájah łeh. Łahda éí hanálí asdzániigii ákwé'é sidáago éí haká'iilwo'.

Tsédaąshjéé' bee ajikáago éí t'áá íiyisíí naanish. Hálátł'ááhdę́ę' da tóda'iiłtį́į́n. Éí bee ázhdíltł'is biniiyé bee nijilnish łeh.

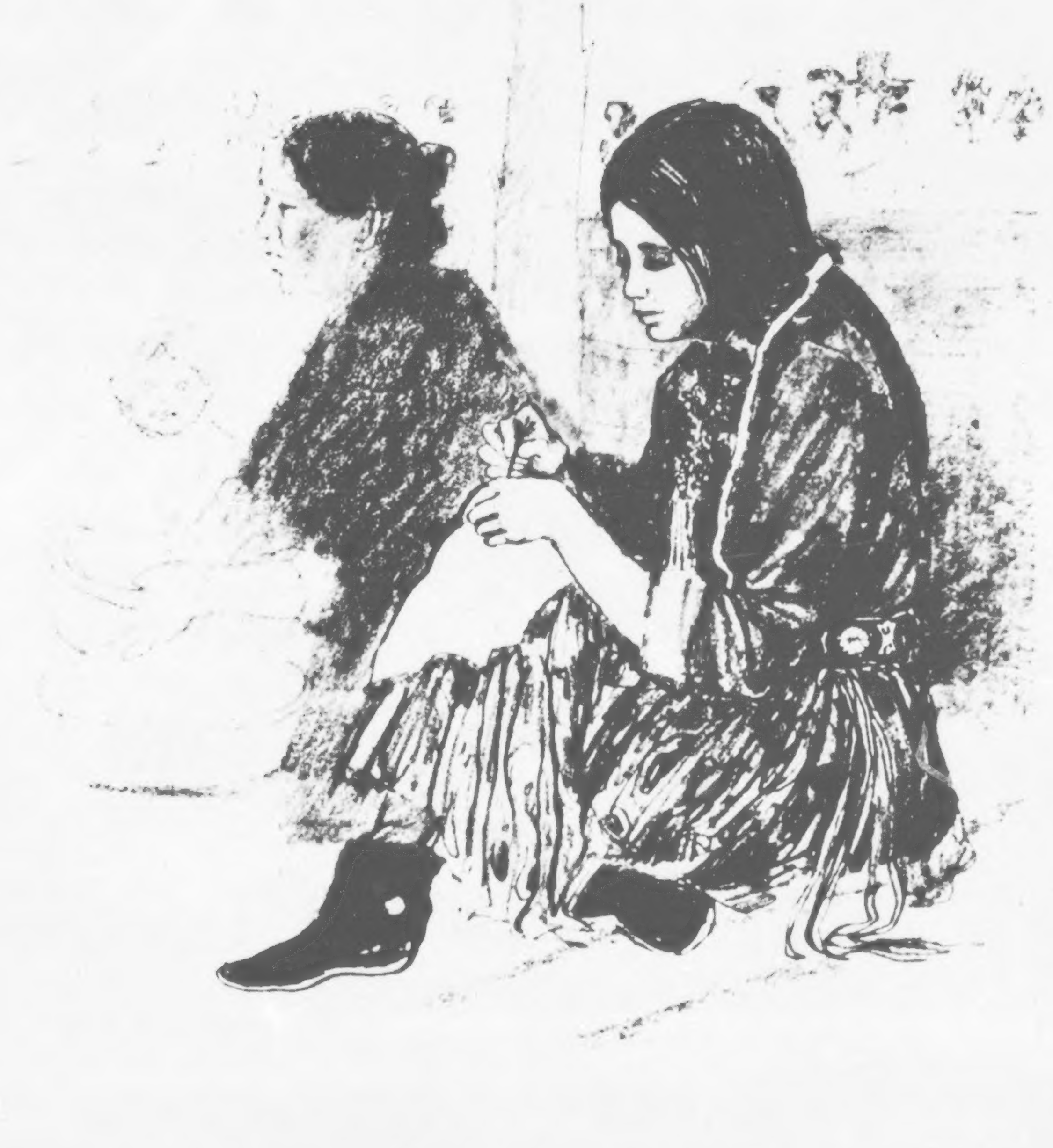
Ákée'di índa béésh bee ak'áhí bee ch'ínáá'jiłkááh.

Second Day Activities

The adolescent girl is encouraged to be prompt, and to complete all her tasks efficiently and fully. Thus, she begins the corn-grinding process as soon as she has finished her morning run. She will continue to grind corn until she is exhausted.

The girl is assisted in her chore by her mother, maternal grandmother, maternal aunt(s), and older sister(s). These individuals are responsible for most of the domestic duties associated with the ceremony, although the girl's paternal grandmother may also help.

Corn-grinding is not an easy job. The tender palms of the girl's hands are quickly blistered from the hard surface of the grinding stone. To make this laborious job easier, a manufactured cast-iron grinder is often used to grind the whole-kernel corn to a coarse texture before the grinding stone is used.



The initiate sees the concept of cooperation demonstrated by her relatives, who work together to carry out ceremonial tasks.

K'adę́ę Ałní'é'aahgo

Kinaaldá neiis'ánígíí bíká'anáá'ályeed biniiyé ni'iildééh. Ch'iyáán ál'į́į́ dóó ak'áá dóó łeets'aa' tánájis dóó nída'a'ahgóó aká'anídaalwo'. Díí sáanii binaanish ádayósin. Áádóó chizh nihegeeh, ahi'dilkaał, tó nihegeeh dóó yah ahikaah éí hastóí binidaanish łeh.

Áádóó nahaghá nii'áahígíí doo t'áá sáhí yik'íidoogáał da. Azháh bibéeso t'óó ahayóí nidi. Hak'éí háká' iijahgo éí doo níłdzilgóó ła' yit'įįh. Éí bąągo t'áá íiyisíí shíká' adoohjah jiníigo haik'éí bił dahojilnih.

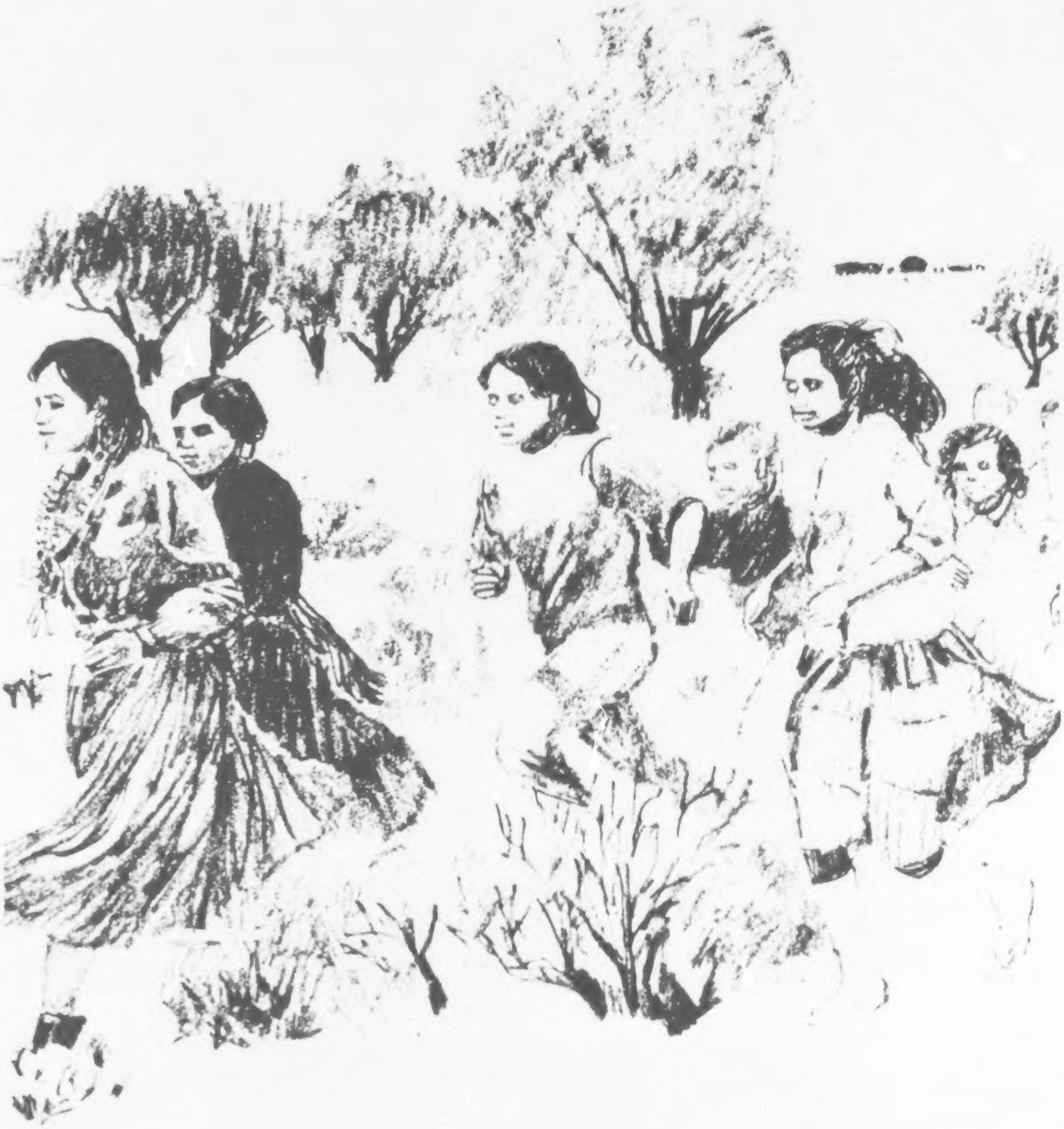
Diné nihekáahgo yá'át'éehgo ałch'į' yádaalti' K'é da'ahidi'níigo. T'áá ałtsoní yich'į' yá'át'éehgo nitsídaakees. Díí Kinaaldá bee nanitin. Áko ólta'di t'áá ákót'éego nitsékees dooleeł biniiyé.

Mid-Morning of the Second Day

Guests usually assist the girl's family in such chores as cooking, grinding, washing dishes and butchering sheep. All of these tasks are performed primarily by females. Hauling and chopping firewood, and hauling and fetching water are the responsibilities of male relatives and guests.

In Navajo society, no family undertakes a ceremony without the assistance and cooperation of others. Even relatively wealthy families expect and depend upon the assistance of their close kinsmen and clan relatives. "Cooperation" is a very important word, bridging the gap between planning a ceremony and making it a reality.

The value of cooperation is modeled for the initiate throughout her puberty ceremony. Pleasant conversation is exchanged between guests, and all participants are expected to think only "good thoughts" (*yá'át'éehgo nitsídaakees*). These demonstrations will encourage the girl to be cooperative at home and to work well with peers in school.



Each day before sunrise and at noon the *Kinaaldá* and her followers run. The plant marker indicating the turning-point of the run is extended for each race.

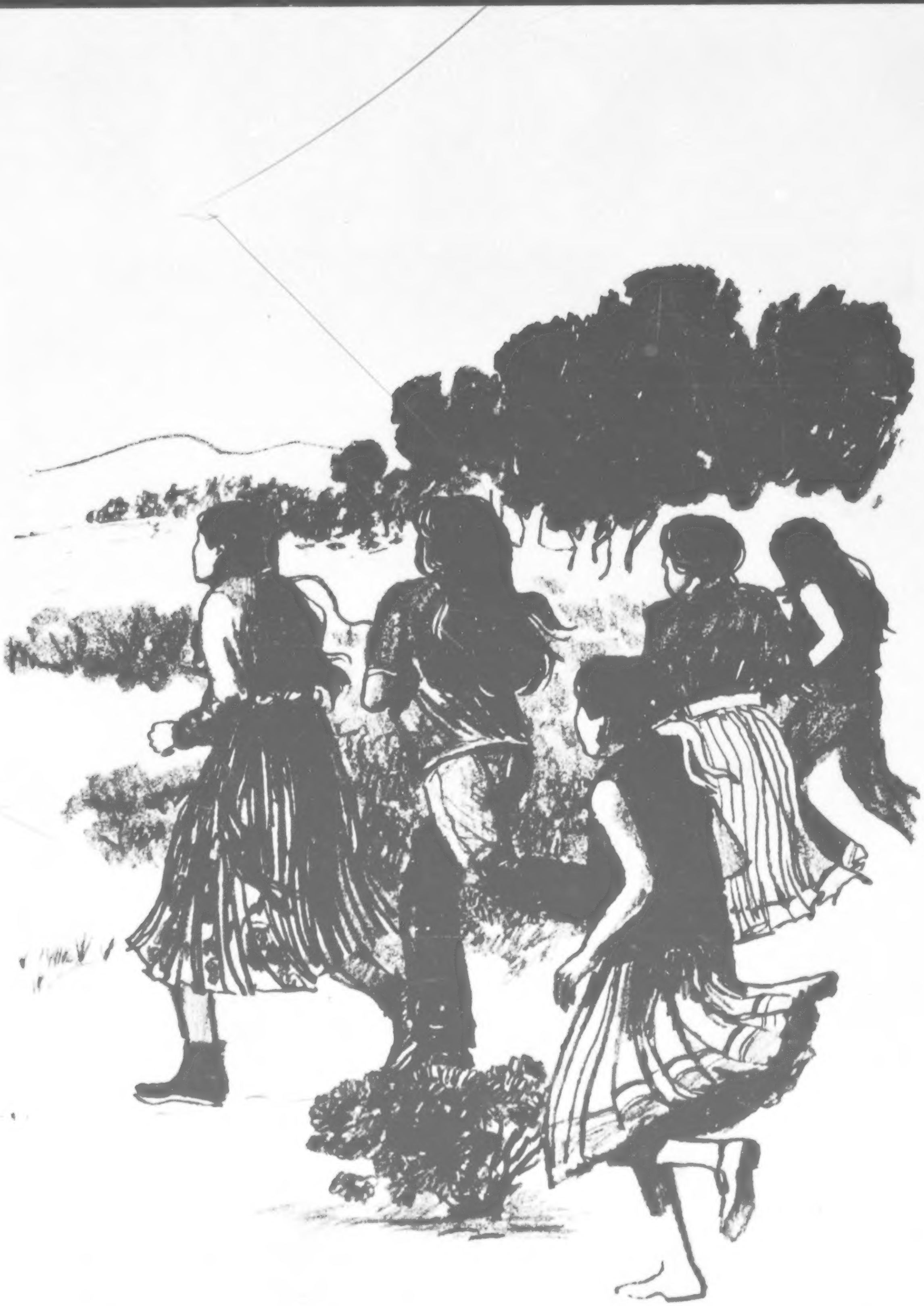
Naakijį́į́ Góne' Ałné'é'áahgo Nínáázhdiilwo'

Ałné'é'áahgo nínáazhdiijah. Háíshį́į́ dighádieedshwoł níziníígíí atah nídiilwo'. Doo niyá'áhozhdilti' da. Doo t'áá ádzaagóó joodloh da dajiníigo nidazh'nitin łeh. "Náasdi ázhdoolííłii bi'ązhdoogááł shį́į́ biniiyé áhá'ní." Hooghan t'áá áyídí hadziihgo ts'ídá yéego nízhdiilwo, bi'di'níi łeh. Hajáád dóó hajéí yilzólii bitsxe' dooleeł dóó bich'į' hatah yá'áhoot'éeh dooleeł biniiyé. Ch'il biníjíswodę́ę t'ah biláahdi ch'il ła' binínáájílwo'. Chá'oł yáázh, gadyáázh, nídíshchíí yáázh da biníjílwo'. Nínáájíjahgo éí hooghan góne' konibąąhgi ahénínáájíjah.

Noon Run On the Second Day

At noon the girl and other followers run again. They are reminded to think good thoughts and have a positive attitude, and are told by their elders to think, "I'm going to accomplish that goal I set for myself." In addition, the girl has been instructed to increase her speed as she approaches the ceremonial hogan on her return. This practice, she is told, will help build strong legs, lungs, and increase her strength and endurance.

The running procedure is the same except the turning-point marker is extended. At noon, the girl establishes an indicator even further from the one demarcated in the morning. She circles a juniper bush, pinyon tree or other plant that has not reached "old age," then she turns homeward for the third time, following the same path toward the ceremonial hogan. When she passes through the hogan door she circles the fireplace in a clockwise direction.



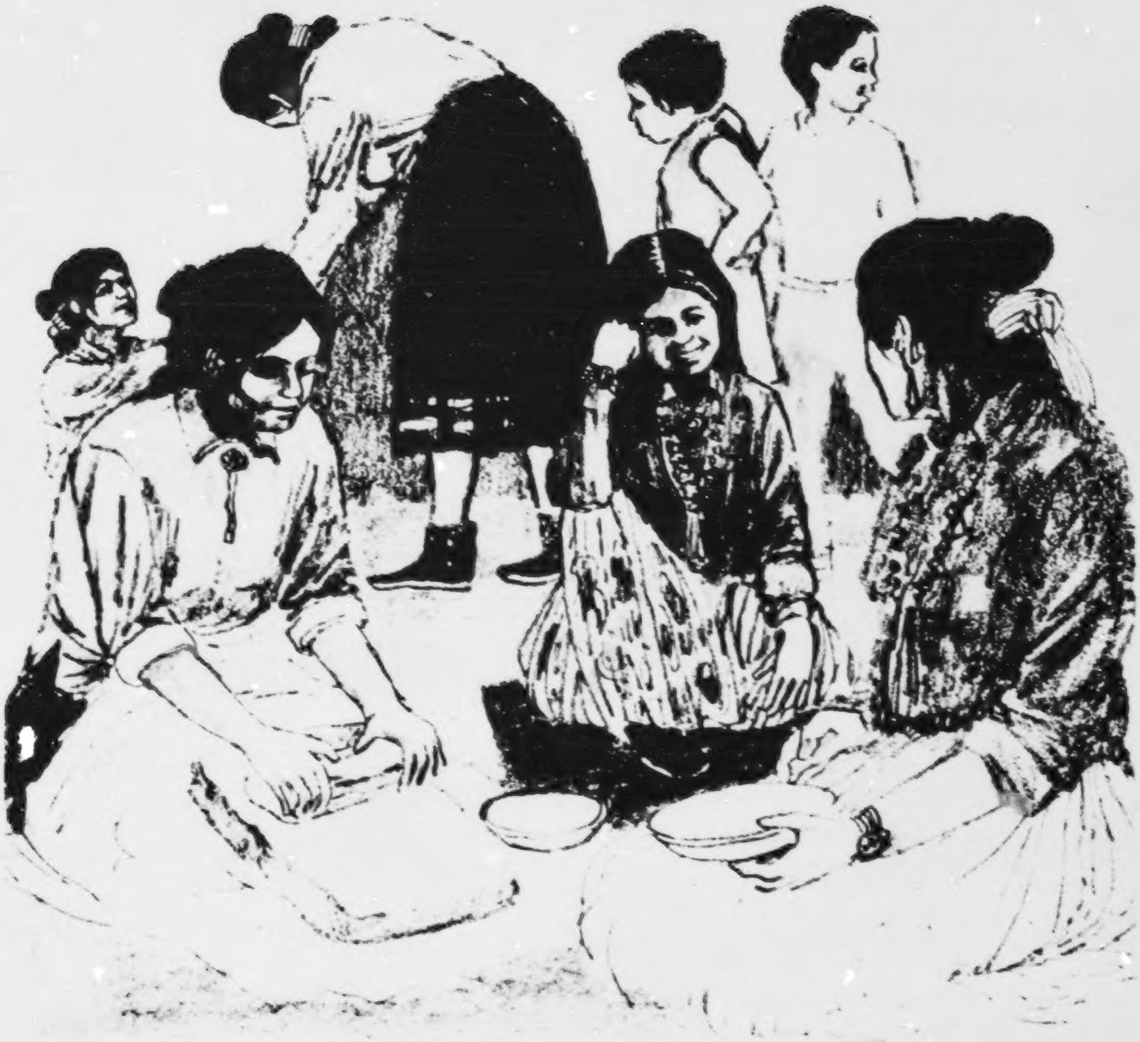
The girl's running companions usually consist of her matrilateral agemates.

Hakéé' Náádiijahígíí

Hadeezhíké dóó hatsilíké éí hakéé' náádiijah łeh. Áádóó hamá yázhí dóó hánaaí ba'áłchíní da. Dóó háíshįį dighádideeshwoł danízinígíí atah akéé' ałnánájah łeh. T'áá náás daazlį́į' nidi. Éí doodago Kinaaldá t'áá íídą́ą' bik'i bíįįįįdigíi da atah dighánídadilwo' łeh. Doo bich'į' baahóchį da. T'áá yił ahąąh nidanise'ígíí éí yił dighánídíjah łeh.

The Ones Who Run After The *Kinaaldá*

The girl's running companions usually include younger and older siblings, maternal cousins (on occasion, her paternal cousins may join the race), and young maternal aunts and uncles. One of her followers may be a recent initiate who is a member of the *Kinaaldá's* extended family or one who is a friend of the girl's family. In general, her running mates are children her age or younger, although adults are also permitted to participate in the races.



The adolescent girl resumes corn-grinding while her female relatives lend a hand.

Hiiłch'įįhgo Nidaanishígíí

Ałné'é'áahgo nízhdiijah dóó bik'iįį' éí t'áadoo le'é baa nináá'áldeeh. Éí tsxįįłgo binida'anish łeh. Ak'á éí íiyisíí néiit'aah. Kinaaldá nilínígíí éí íiyisíí bídéét'i'.

Kohgo ałdó' ni'iildéeh łeh. Chidítsoh yázhí nideiiłtąąsígíí éí chizh dóó tó nidayiiyeeh łeh. Chizh łą'ígo t'éiyá bíighah. Éí ałkąąd bik'i kǫ' dooleeł biniiyé. Háíshįį adeeshwoł nízinígíí éí ahijeeh łeh.

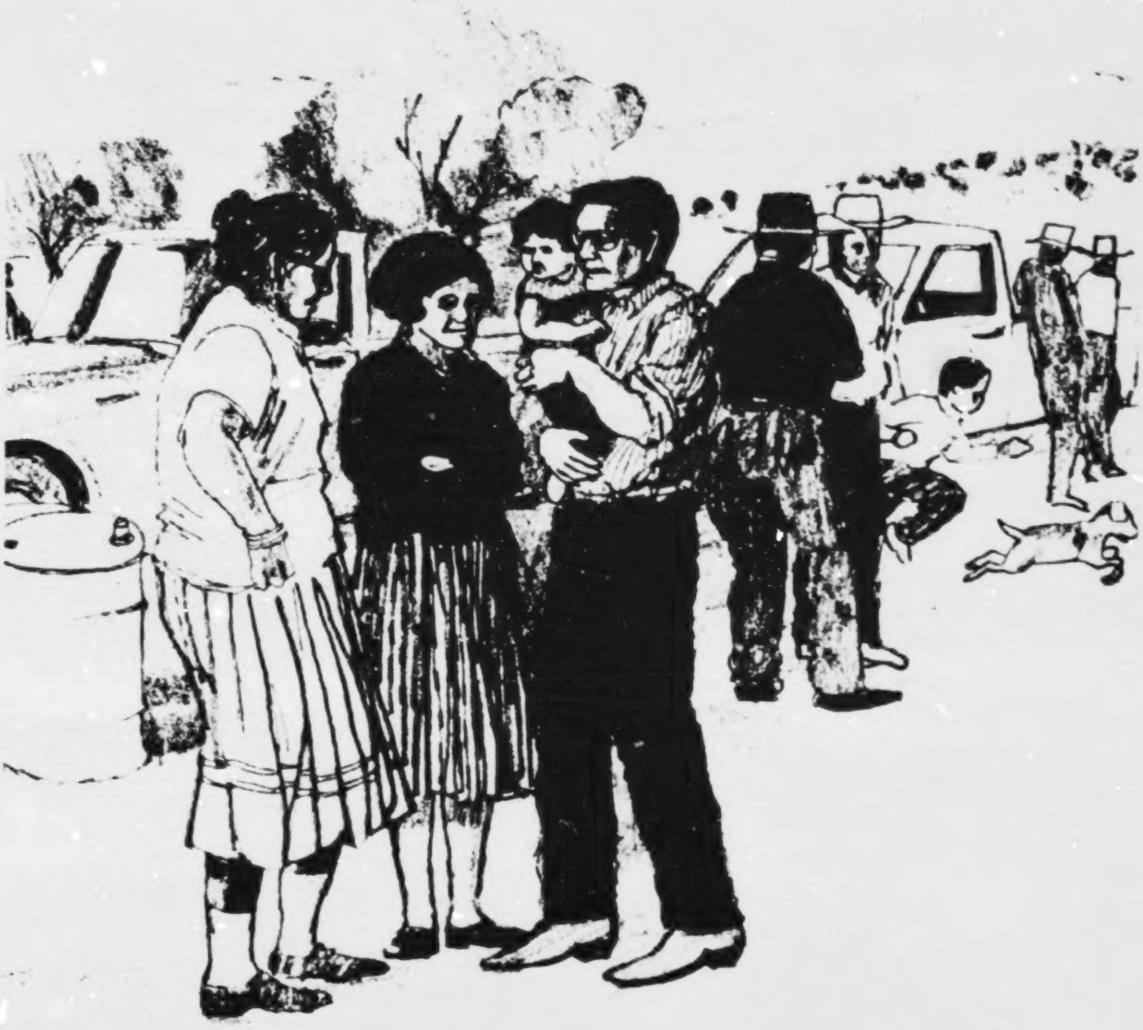
Díí ahíłká'aná'álwo'ígíí dóó á'áhwiinít'į éí Kinaaldá yik'idi'dootįįł biniiyé. Áádóó aníjíjahígíí yá'át'ééhgo hats'íís danéeséé dóó yá'át'ééhgo háni' nidaazt'i' dooleeł biniiyé. Éí bee ho'diszįį' nahalin dooleeł.

Afternoon Activities

When the race has ended, the pubescent girl and her fellow runners can resume their domestic chores. The girl's chief task is corn-grinding, but she is encouraged to occupy herself with some activity at all times.

As guests arrive, they assist the sponsoring family. Those with pickup trucks fetch and haul water and firewood. An abundance of wood is needed to fuel the stove and cooking fire, and for baking the underground corn meal cake which will be served on the final day. Any able-bodied person is urged to help with these tasks.

Participants' demonstrations of cooperation and generosity show that each is concerned with promoting the benefits of the ceremony: good health and the physical and mental well-being of the initiate and her guests.



Word spreads quickly that a *Kinaaldá* is in progress. The ceremony, with its emphasis on cooperation, serves as a social reunion which helps re-establish bonds between relatives and neighbors.

Kinaaldá Yiyííłjįį́ Góne'

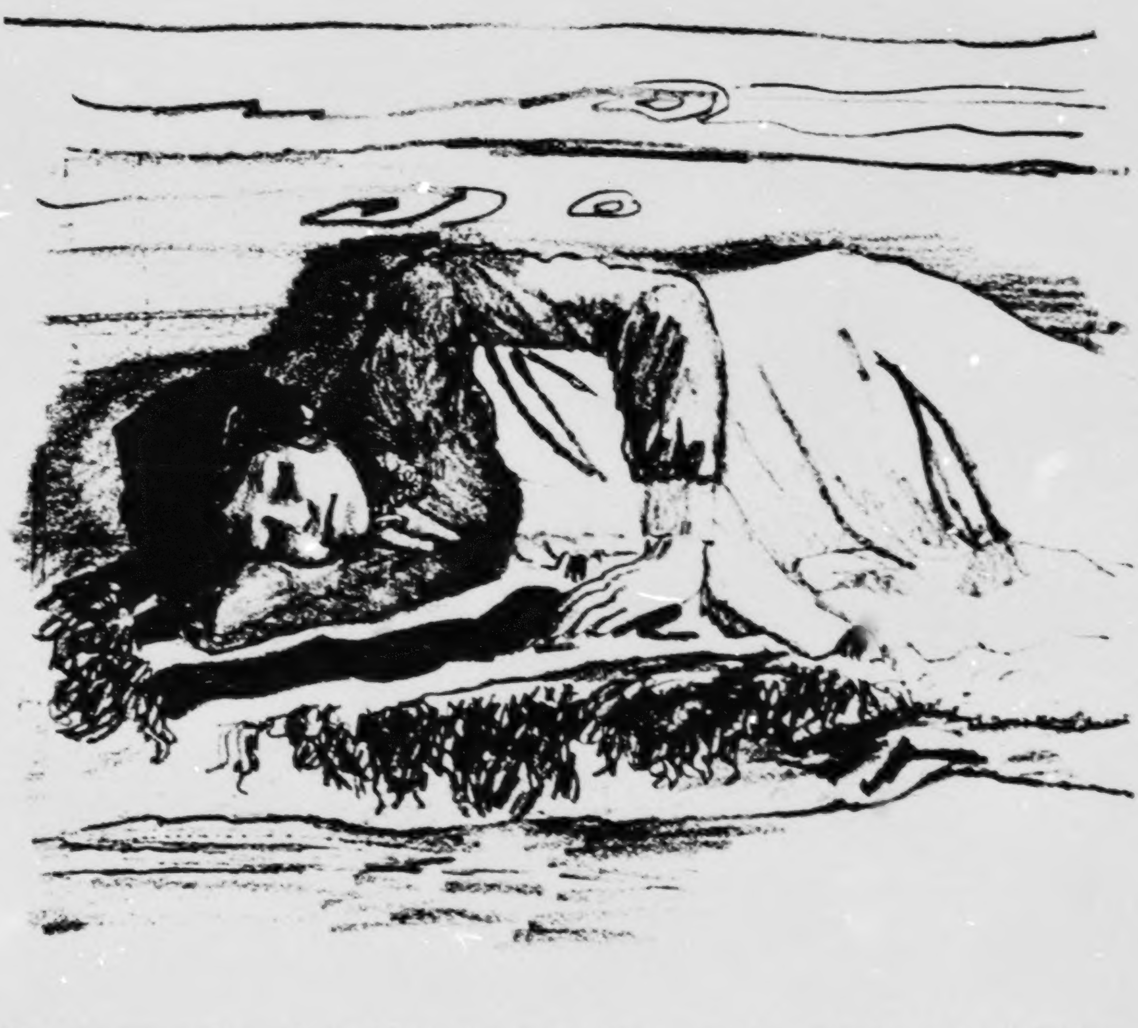
Áadi Kinaaldá jiní ha'níigo t'áadoo hadina'í diné deiinih. Áadi adiijah daha'níígo nízáádę́ę́' biniiyé dah da'diildah. Diné ałhaa dayooznahę́ę ałhéédaalnih dóó ałhéédahidiikah.

K'é náádaʼahidi'niih. Ákó'téego éí ayóo baa hózhǫ́. Shiyiin hadideesh'áałgo nídidoogįįł da daaníigo nihekáah łeh. Adeeshwoł ałdó' dáaníi łeh.

Kinaaldá: A Restoration Of Unity and Balance

Word spreads quickly to neighboring camps that a *Kinaaldá* is in progress. With its focus on home life and cooperative relationships, the ceremony is one which attracts a crowd of relatives and family friends. In this sense, the *Kinaaldá* serves as a kind of family and neighborhood reunion, providing a meeting ground in which social ties can be renewed and re-established.

Unity between participants is emphasized by their common knowledge of sacred songs and rites contained in the Navajo Beauty Way and Blessing Way. As they are repeated aloud in the ceremony, the well loved songs and prayers are "restored." As participants, individuals too are restored to a balanced, harmonious state.



On the second evening of her ceremony, the girl returns to her usual place to sleep, still wearing all her clothing and jewelry.

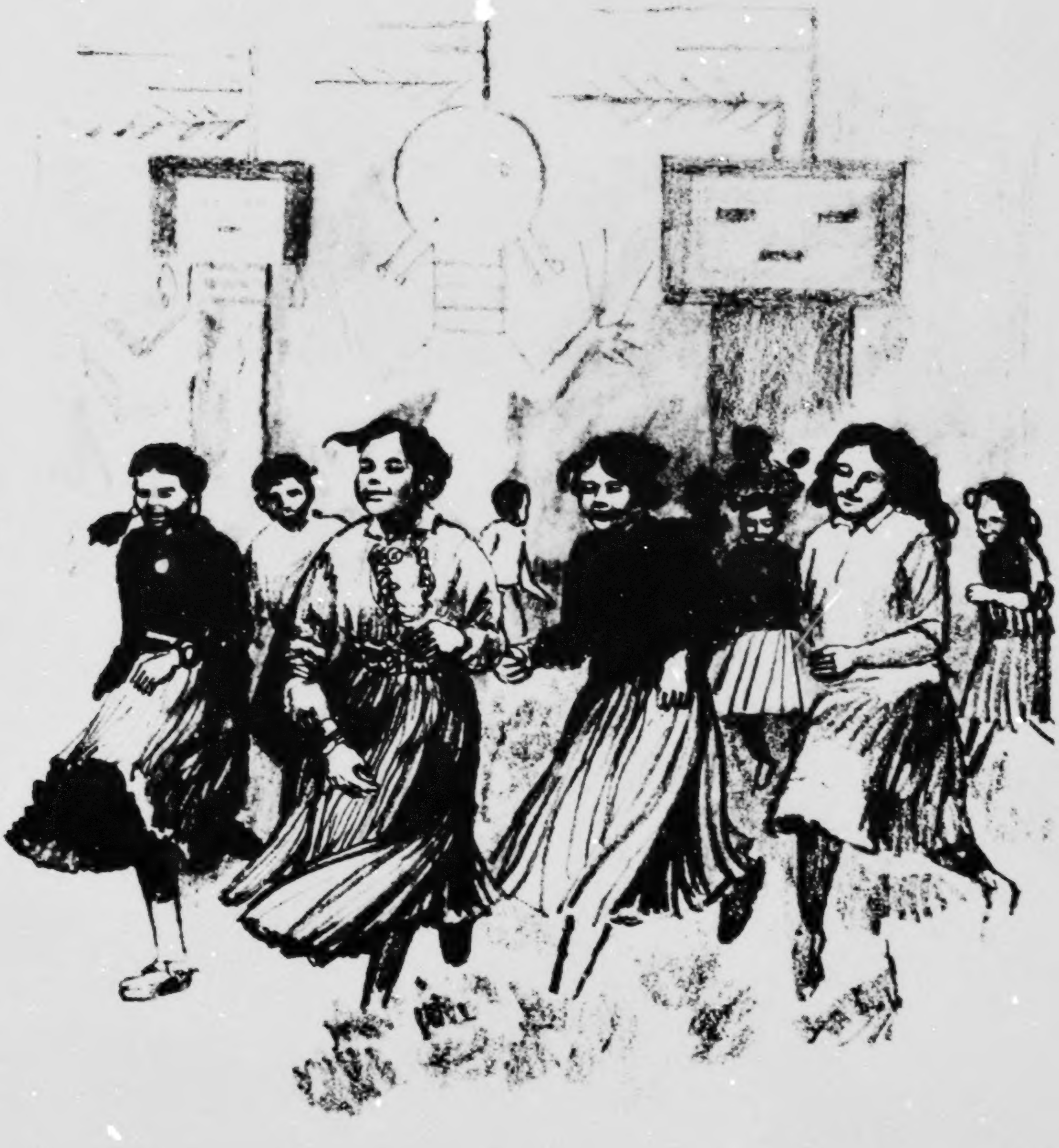
Naakijįį́ Góne' Anáá'át'áahgo

Kinaaldá jílínígíí hooghan biyi' nahagháhígíí wóniijígo aníjídááh dóó náá'jiiłhosh. Ha'éé' dóó bee hazhdít'éhígíí, hayo' dóó látsíní dóó hajaatł'óól dóó hoyoostsah t'áá hólǫ́ǫgo jinitééh. Áádóó Kinaaldá jílį́įgo doo hatsiijį' beeldléí bik'íjíłtih da.

Evening Of The Second Day: The Initiate Retires

When evening falls the initiate returns to her personal spot inside the ceremonial hogan. Work has finished for the day and the hogan becomes quiet. The girl sleeps, still wearing all her finery. While sleeping, she is forbidden to cover her head with a blanket.

The first half of the ceremony is ended.



The initiate and her racing mates begin the third day of the ceremony at dawn.

Táá' Yiłkáahgo

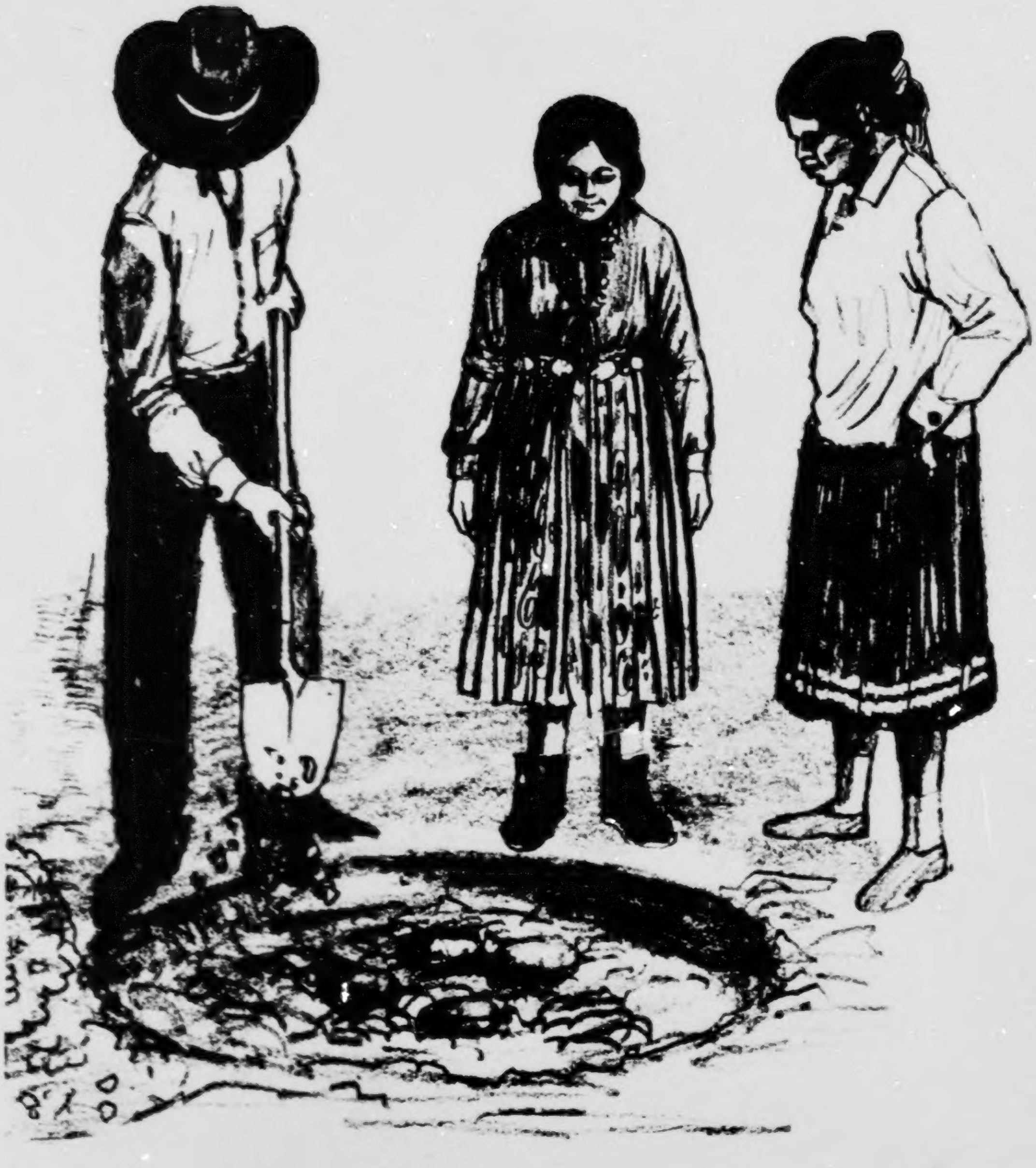
Táá' yiłkááh góne' éí Kinaaldá yiyííłjįį łeh. T'óó hailkááhdą́ą́' diné binaanish dahaleeh. Áłtsé Kinaałdá nídiiilwo' haiłkááhdą́ą́'. Bik'is dóó dabilah da yił ałghadikah dadilwoshgo.

Áłtséédą́ą́' biníjíswodę́ę biláahdi ła' binínáájílwo'. Tsin yá'át'éehgo íí'áhígíí da ál'í. Áádóó níjíjah.

Third Day Of The Ceremony: "Pubescent Girl's Day"

This day is considered the most significant of the *Kinaaldá*, and is referred to as "The Pubescent Girl's Ceremony" or "Pubescent Girl's Day" (*Táá' Yiłkáahgo*). Ceremonial activities begin at dawn when the girl runs eastward. All of her younger siblings are encouraged by their parents to take part in the third morning's race. The girl is heralded by the shouts of her peers throughout the course of the run. This race is longer than the previous one; the girl again indicates her turning-point by circling a plant which has not been broken or harmed, and which is still in the process of growing or maturing.

Ceremonial activities and chores begin before sunrise, immediately after the girl's run.



Following the morning run, an earthen pit is dug for baking the ceremonial cake.

Alkąąk’eh Hahagééd Baahoolzhiizh

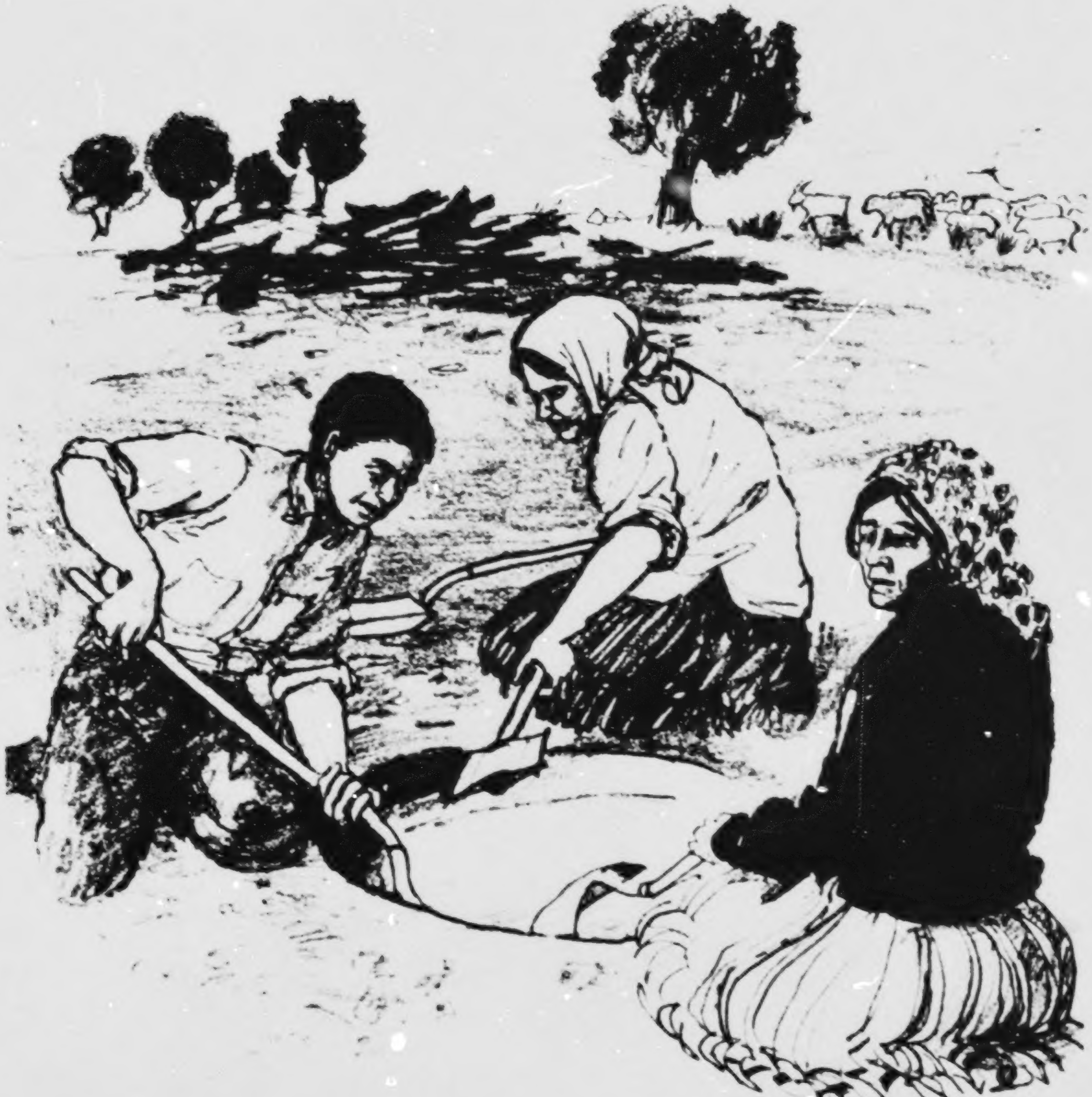
Táá’ yiłkááh góne’ Kinaaldá nálwo’ bikéédóó alkąąk’eh hahago. Éí hastóí dóó sáanii binaanish ádayiił’įįh. Amá jílínígíí, eí doodago amásání jílínígíí kinaaldá áadi atah naagháago éí yinahjį’ t’áadoo le’é yik’i di’dootįįł biniiyé. Díí kót’éego ál’į bi’di’níigo.

Áádóó yá’át’éehgo baa nitsáhákeesgo adoolkąął. Nizhónígo dootł’is jínízingo alkąąk’eh hahojiigéed łeh. Yá’át’éehgo adoolkąął jiníigo.

Beginning the Pit-Digging

The third day of the ceremony is usually the busiest. After her morning run the girl, her family and friends are engaged in digging an earthen pit in which to bake the ceremonial cake. The pit is dug by one or several males and a woman, usually the girl’s mother or grandmother. The initiate stands nearby to observe so that she will become knowledgeable in this painstaking operation, while her mother provides most of the direction.

Members of the digging crew are expected to think positive thoughts throughout the operation. Their attitude is important for the outcome of the cake; a positive attitude helps assure that the cake will be properly done, with an even texture and good flavor.



An elaborate and painstaking procedure is followed for digging the pit in which the ceremonial corn cake (*alkąąd*) will bake.

Alkąąk'eh Hahagéedgi Naanish

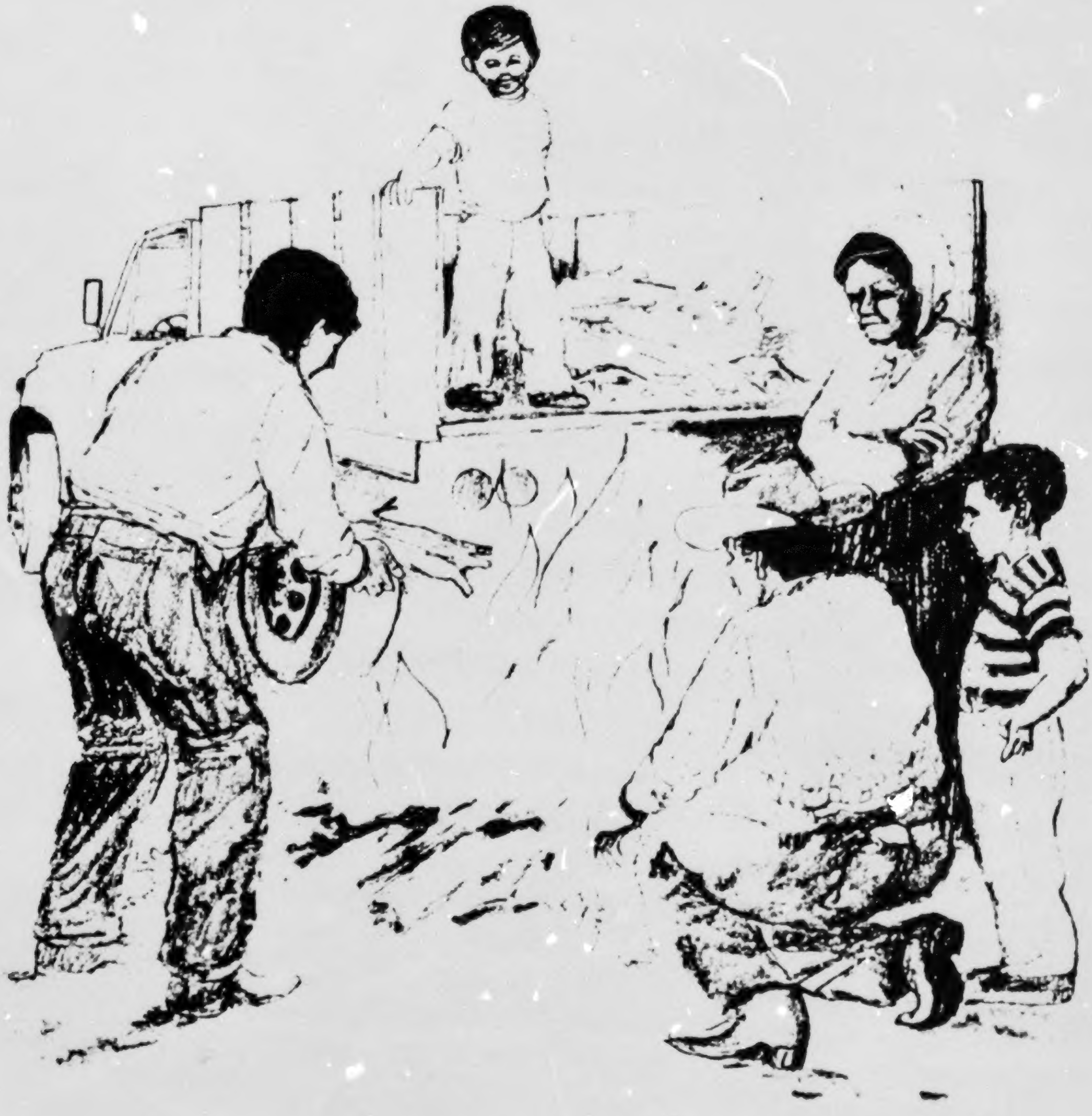
Kót'éego ádooníił ha'niih. Ałníi'gi béésh íí'áago tł'ołts'ósí bidiit'i'go bee ahéé'édzoh t'áá shá bik'ehgo. Éí bik'ehgo ahééhoogeedgo ál'įįh. Naadą́ą́' ak'áán ánéelt'e'ígíí bik'ehgo hahago'. Tseebíí dóó naakits'áadah asdzoh ánízahgo da łeezh haago'.

Bitł'áahdi éí tó bii' naago'í ninátįįhgo nizhónígo ahíhoneel'ą́ągo hast'e' nihojigo'. Éí t'áá íiyisíí baahasti'. Binaagóó t'áá ákót'éego ál'įįh. Bis dóó łeezh ałtso hahakááh. Áádóó bik'i didiljah, łą'í kǫ'go. Haigo ni' hastingo éí t'áá íiyisíí łą'í déédíljah łeh. Áko náháltsih dóó honiidah.

The Digging Process

The procedure for digging the baking pit is elaborate and carefully followed. The pit should be perfectly circular. To achieve symmetry a compass is made by driving a metal rod into the ground and attaching twine to the rod. The twine is spun around in a circular fashion and the ground is marked in its path. The diameter of the pit is usually a function of the amount of corn meal on hand for baking the ceremonial cake. The pit is dug 8 to 12 inches deep. For accuracy, a leveler is used to level the bottom of the pit.

The surface of the pit wall is carefully planed with the edge of an axe or blade. All loose dirt is brushed out before a fire is built. Digging and cleaning of the pit must be done systematically and accurately. When the process is complete, a fire is built quickly to heat up the large area. Getting the fire started as soon as possible is especially important in cold weather, when the ground is frozen.



Maternal relatives tend the fire, which must burn all day to adequately heat the pit.

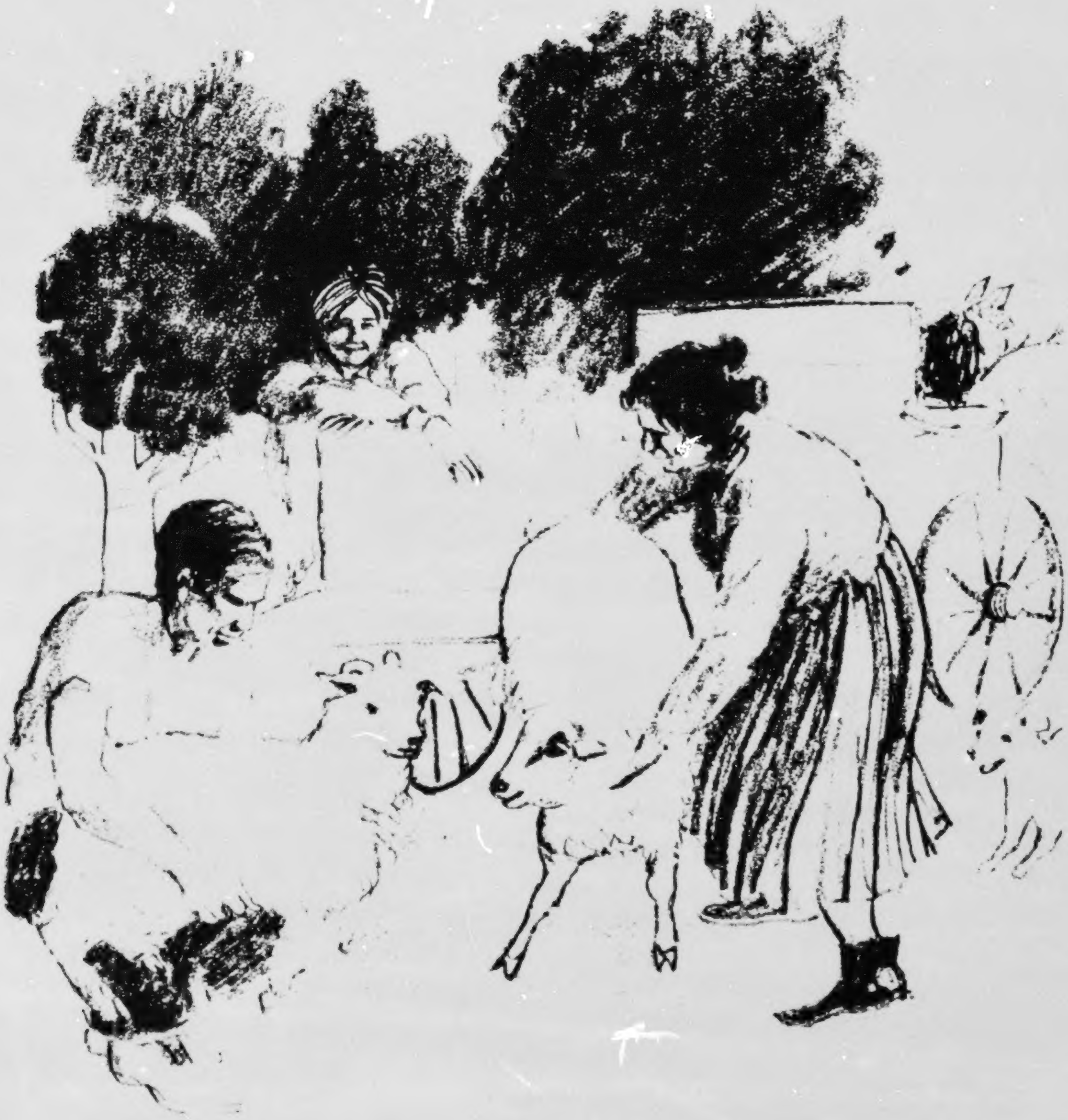
Déiidiłjah Dooleełígíí

Díkwílt'éego da ałnááhookahgo déíideidiłjah łeh tł'óo'di. Yá'át'éehgo baa nitsáhákeesgo déíídíljahgo e'e'ááh. Kinaaldá bizhé'é da, bimá da, bimá yázhí da, doodago bidá'í da dinéiidiłjah. Dilk'is dóó chéch'il éí yá'át'ééh. Bitsííd lą'í dóó ayóo sido. Nizaadgóó diltłi'ígíí íiyisíí nidayiiyeeh. Éí ahidik'ą́ąhgo hahakaah łeh.

Tsíid doo t'áá ákóyaa shijaa'go bik'i dinááDílljeeh da.

Tending The Fire

The pit will take all day to heat, requiring a great deal of firewood. Helpers (usually the girl's father, mother and maternal aunts and uncles) take turns keeping the pit fire going. (Juniper and oak are preferred as firewood because they burn longer and produce many coals which stay hot long after they are charred.) The charred wood and ashes are periodically removed with a spade, leaving only the lighted charcoals to rebuild the fire.



The girl's maternal and paternal relatives donate several head of sheep for ceremonial meals.

Diné Nihekááhígíí Bada'iiltsóód

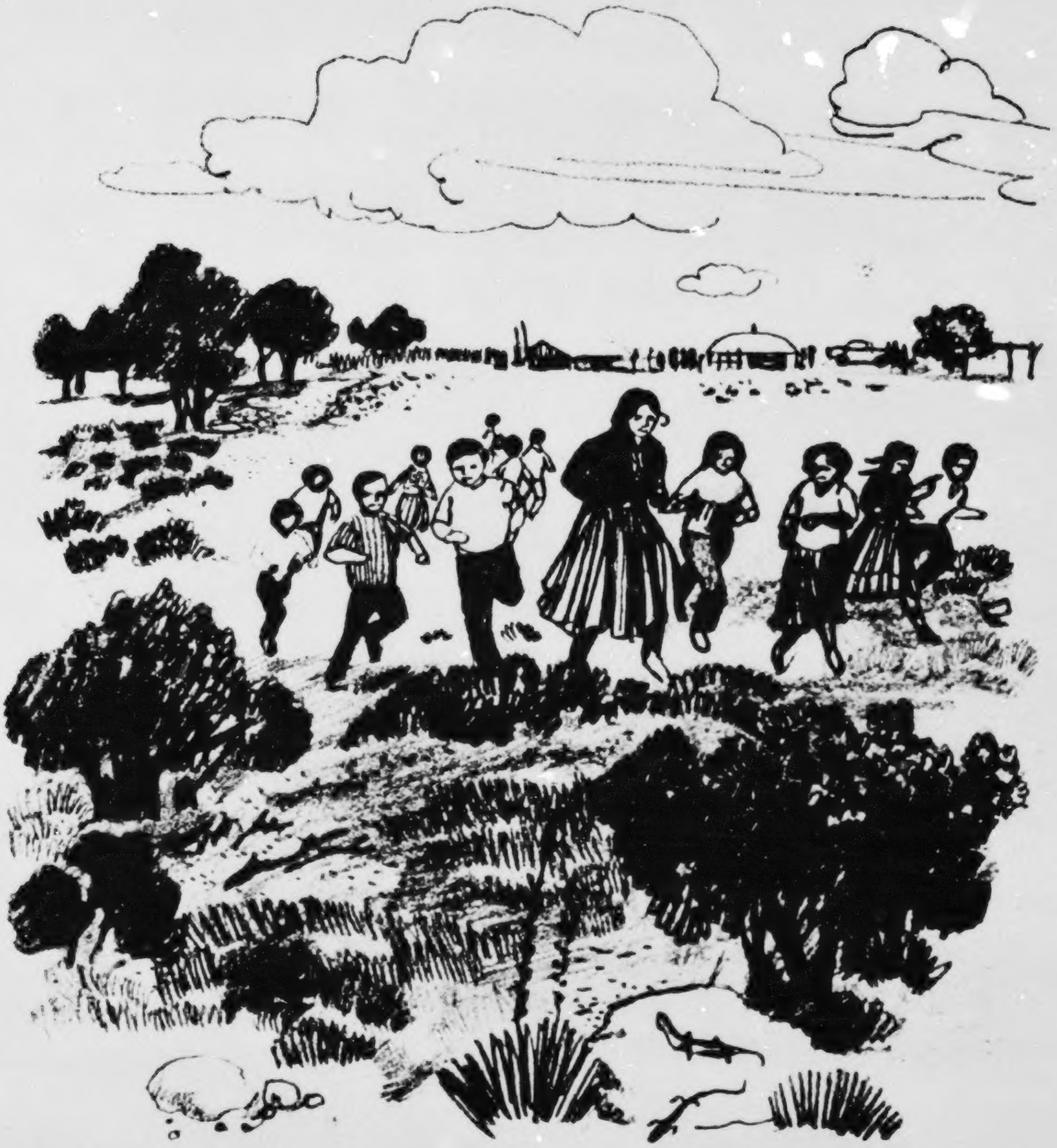
Kinaaldá bimásání, bicheii da, binálí da atsį, ła'yee iilwo'. Éí bikiin nahaghá biniiyé. Kinaaldá jílínígíí éí ádá' aníjílwo' ch'iyáán ál'įįgi. Nidi doo ní'jił'ah da. Dił ei doo bízhdeechíid da. Áádóó nída'a'ahgo doo atsį' nijiiłgéesh da dóó ts'in doo jiitíih da. T'áadoo le'é éí yá'át'éehgo baa nitsíníkees ho'di'níí łeh. Doo a'íł'íinii dóó biniinaaígíí hoł ch'ídaat'a' łeh.

Ch'iyáán atah áníł'íí dóó diné nihekááhígíí gohwééh bitaanika' bi'di'níí łeh Kinaaldá. Díí yinahjį' íhwiidooł'ááł éí biniiyé ábi'di'ní. Náasdi baa nída'aldahgo da t'áá ákwé'ełįį dooleeł.

Feeding Guests: A Demonstration Of Generosity and Hospitality

The girl's maternal and paternal kinfolk donate several sheep to feed participants and guests at the ceremony. Although the girl is expected to assist with the cooking, she cannot take part in the butchering. Her hands should not come in contact with blood, and she is therefore forbidden to handle or cut any freshly butchered meat. Nor is she permitted to break any sheep bones; this would violate her instructions to be gentle and cooperative.

Throughout the ceremony the girl demonstrates her ability to be a generous hostess. She assists in cooking for and serving all those in attendance. Her overt behavior during the ceremony will help ensure that she will carry the qualities of generosity, cheerfulness, kindness and dependability into adulthood.



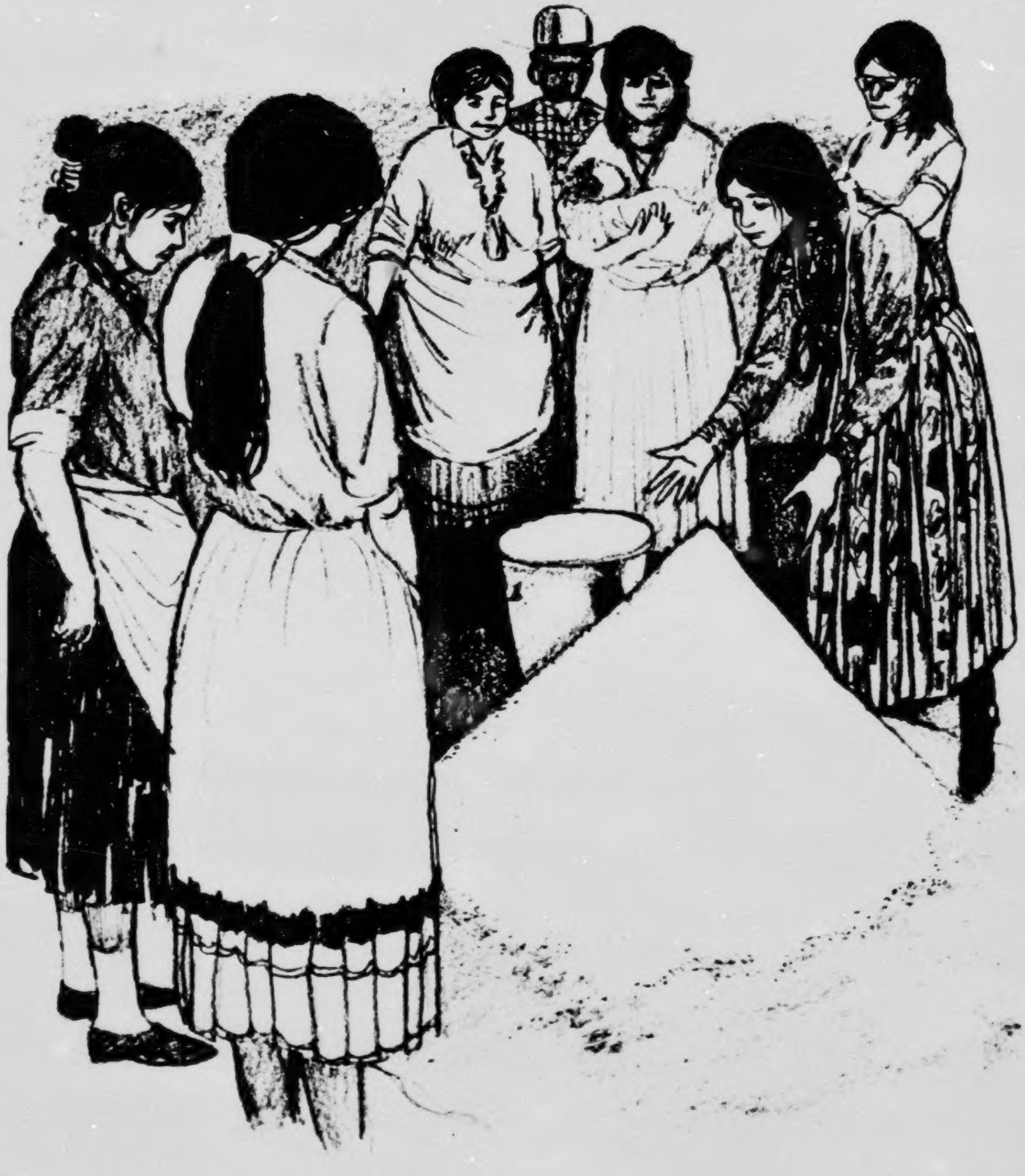
The initiate begins her penultimate race. She is forbidden to look behind her during the course of the run.

Táá Yiłkáah Góne' Ałné'é'áahgo

Ałné'é'áahgo náázhdiilwo'. Éí ha'a'aahjigo nízhdiilwo'. Áłchíní yázhí dóó t'áá háíshįį atah nídideeshwoł nízinígíí atah nídiijah. T'áadoo t'ą́ą́' nizhdéest'į́'í joolwoł łeh ho'di'niih. Joolwołgo éí k'adę́ę ałtsoh ashk'á jinízin łeh. K'ad táá' yıská shitsii' t'áá be'estl'ǫǫgo jinízin łeh. Nídasisdoh yę́ę doo át'ée da dooleeł. K'ad éí t'áadoo le'é ádeeshłį́į́ł nisinée bi'ąįyá jinízingo shįį joolwoł łeh.

Last Noon Run

The girl's penultimate race begins at noon. She again runs eastward with her followers, selecting a final indicator which is farther from the last. The girl is forbidden to look behind during the course of her run; to do so will bring bad luck. She is no doubt beginning to feel relieved, knowing that the difficult chore of corn-grinding is nearly over. By now she should have overcome most of her soreness from laboring and running so hard, thereby fulfilling one of the major aims of the ceremony. As instructed, the girl increases her sprint on approaching the hogan.



The pubescent girl blesses the pile of corn meal by applying powdered aragonite from the base of the pile to the tip, touching all four sides with her palms.

Ałtso Hast'ehodit'įįhgo

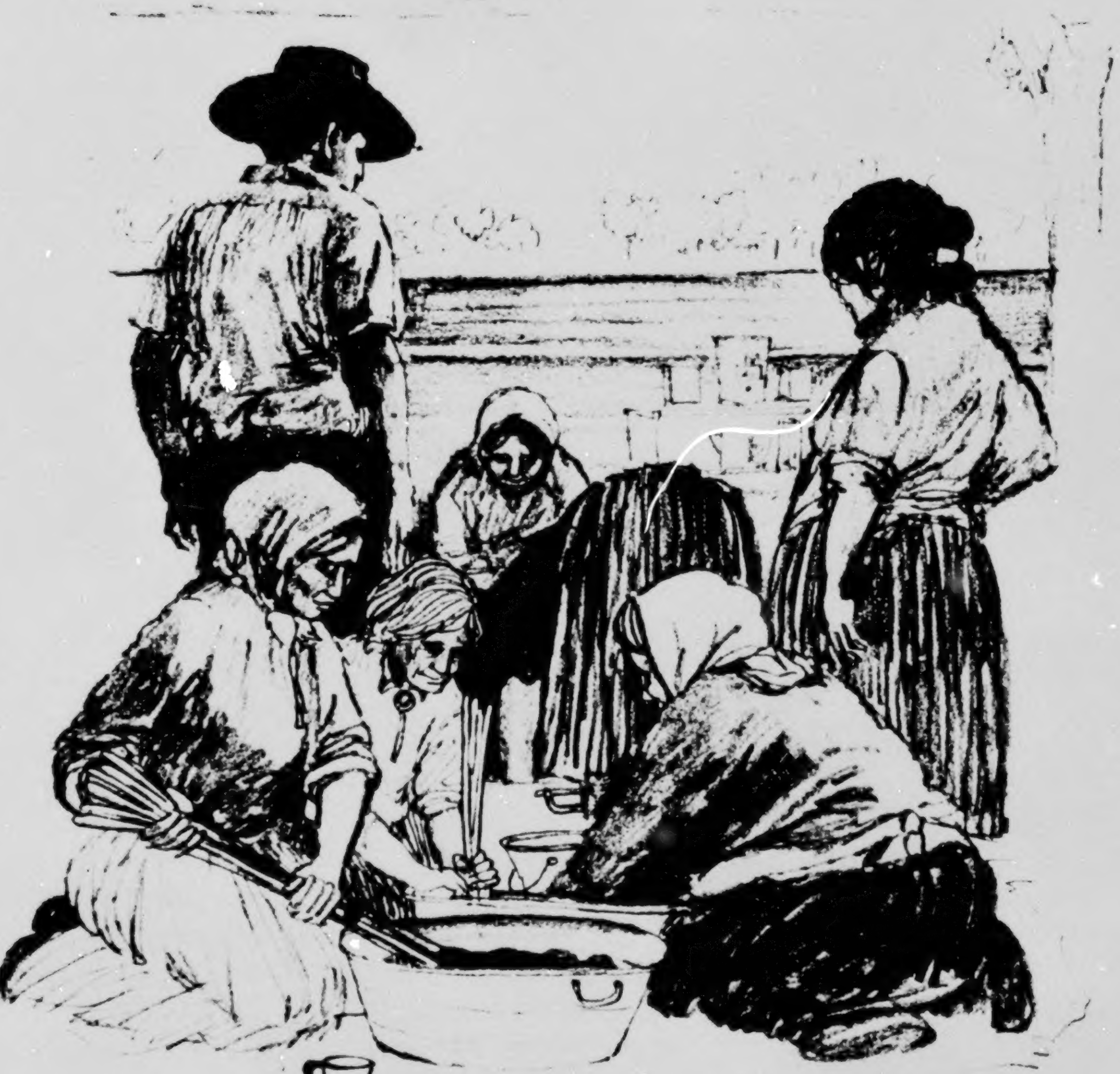
Kinaaldá hooghanjį' náálwołgo yéego nídiilwo'. Hiiłch'įįhgo éí naadą́ą́' ak'áán daak'ánée t'áá át'é yah' iiltsos. Áádóó bá ne'elką' wóniijígo Kinaaldá binaalye' sinilígi. Kinaaldá jílínígií hadahoniye' tsédaashch'íní bee jik'ash dóó hála' bąąh ájiił'įįhgo bił ahízhdílnih. Áádóó naadą́ą́' ak'áán shijaa'ígíí deigo bąązhdiilnih ha'a'aah dóó e'e'aahdęę́' ałts'ą́ą́hjí. Áádóó ha'a'aahdóó náájiidzįįh dóó shádi'ááh dóó náhookosdęę́' t'áá ákónáájiil'įįh. Díigi át'éego naadą́ą́' ak'áán hadahoniye' yik'aazhgo bąąh ájiił'įįh.

Sozdilzingo ájiił'įįh.

Blessing The Corn Meal

Later, inside the hogan, the initiate and other female participants finish grinding the corn into meal. A blanket and a piece of linen are laid out on the west side of the hogan, to the right of the pubescent girl's work and sleep area. Sacks holding the finished, ground corn meal are emptied onto the linen piece so the meal lies in a cone-shaped pile.

The initiate then grinds a valuable stone, aragonite (*hadahoniye'*) against a small grinding stone (*tsé daasch'íní*), holding the aragonite in her right hand and rubbing down hard against the upper grinding stone. She picks up the fine powdered aragonite in the palms of her hands, rubs them together lightly, and blesses the pile of corn meal by applying the powdered stone from the base of the pile to its tip, touching all four sides with her palms. During this process she prays silently to bless the ground meal.



While the males bring boiling water to the women for use in the cake batter, other women soften the corn husks (which will line the baking pit) in large metal tubs filled with hot water.

Táá'á'níił

Yaa adi'áahgo éí t'áá'á'níił łeh. Éí alkąąk'eh góyaa yahiidoodził biniiyé. Díí łahda yihahígíí bóhólnííh. Shįįgo dóó aak'eego éí táá'á'níłígíí t'áá íiyisíí yaa adi'áahgo ádeiił'į. Nááná haigo dóó dąągo éí t'óó ałné'é'ááh dóó bik'iji' ádeiił'į. Nidi t'áadoo e'e'aahí éí taa'niil yaa'nił.

Tó éí tl'óo'di yéego daabéézh łeh. Éí hooghan góné yah ahikaahgo bee taaná'á'níił. Díí éí sáanii binaanish. Hastóí éí nideiiká. Tó sidogo biniinaa ídítsiin bee bił na'atsih. Kinaaldá áłtsé tó sidoh hayaaniikááh. Áádóó naadą́ą́' ak'áán biih jiiníiłgo ídístsiin bee táá'jí'níił łeh. Sáanii ła' t'áá ákót'éego tanínááda'a'nił. Áádóó t'áá hála' bee sęęsígíí nijiłtseedgo tajoonih łeh.

Sáanii éí yá'át'éehgo ałch'į' yádaalti'. Nizhónígo da'diilkąął, daaníigo. Dínéesą́ éí anéelt'e'go bitah ádoolníłígíí baahwiinít'įįh. Hahgo dínéesą́ dóó ch'il na'atl'o'ii biih yijááh daaníigo. K'adgi áté, sęęs bąąh ásdįįd nahji' niníkaah, dahałníigo tááda'ji'nił.

Mixing the Batter for the Ceremonial Cake

The afternoon is taken up with mixing the corn meal batter and pouring it into the heated pit.[8] Water is heated to boiling in large metal vats and barrel drums over an open fire. Male helpers bring the boiling water to the women, who mix it with the blessed, ground corn meal to make the cake batter. The initiate begins the mixing process, using the "dark greasewood corn meal batter sticks" (*ídístsiin*) for stirring.[9] Other women join in the process, using similar stirring sticks. When the batter cools it can be mixed by hand until free of lumps.

Conversation is lively among the women at this time. They discuss with much animation exactly how the corn meal should be mixed, when the batter has reached proper smoothness, when and how much sweetener should be added, and when to add the ground wheat sprouts and raisins. The ceremonial cake is one of the most important symbols in the ceremony, and its preparation and completion are carefully monitored by participants.

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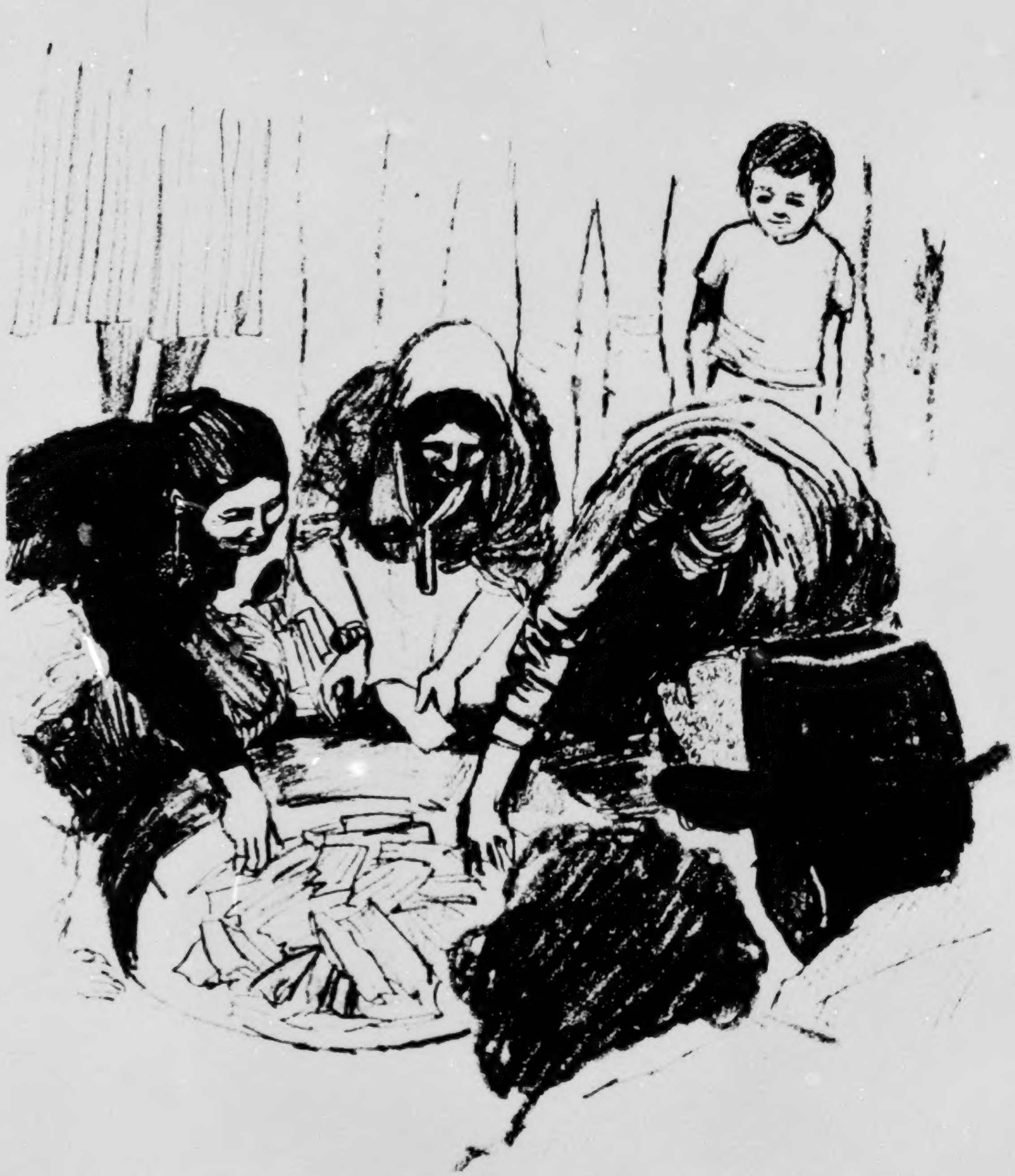
[8] The actual time when mixing begins depends on the season of the year. During the summer and fall mixing begins in the late afternoon, while during winter and spring the process starts somewhat earlier. The chief rule is that the batter be poured into the pit before sunset.

[9] The "dark greasewood corn meal batter sticks" include seven smoothed dark greasewood branches, approximately 36 inches in length, tied in a bundle. The bundle is considered one of a woman's most valued possessions, and is used as a stirring stick for corn cake batter and other native foods.



The girl and her female helpers use four softened corn husks to make center pieces for the top and bottom lining of the cake.

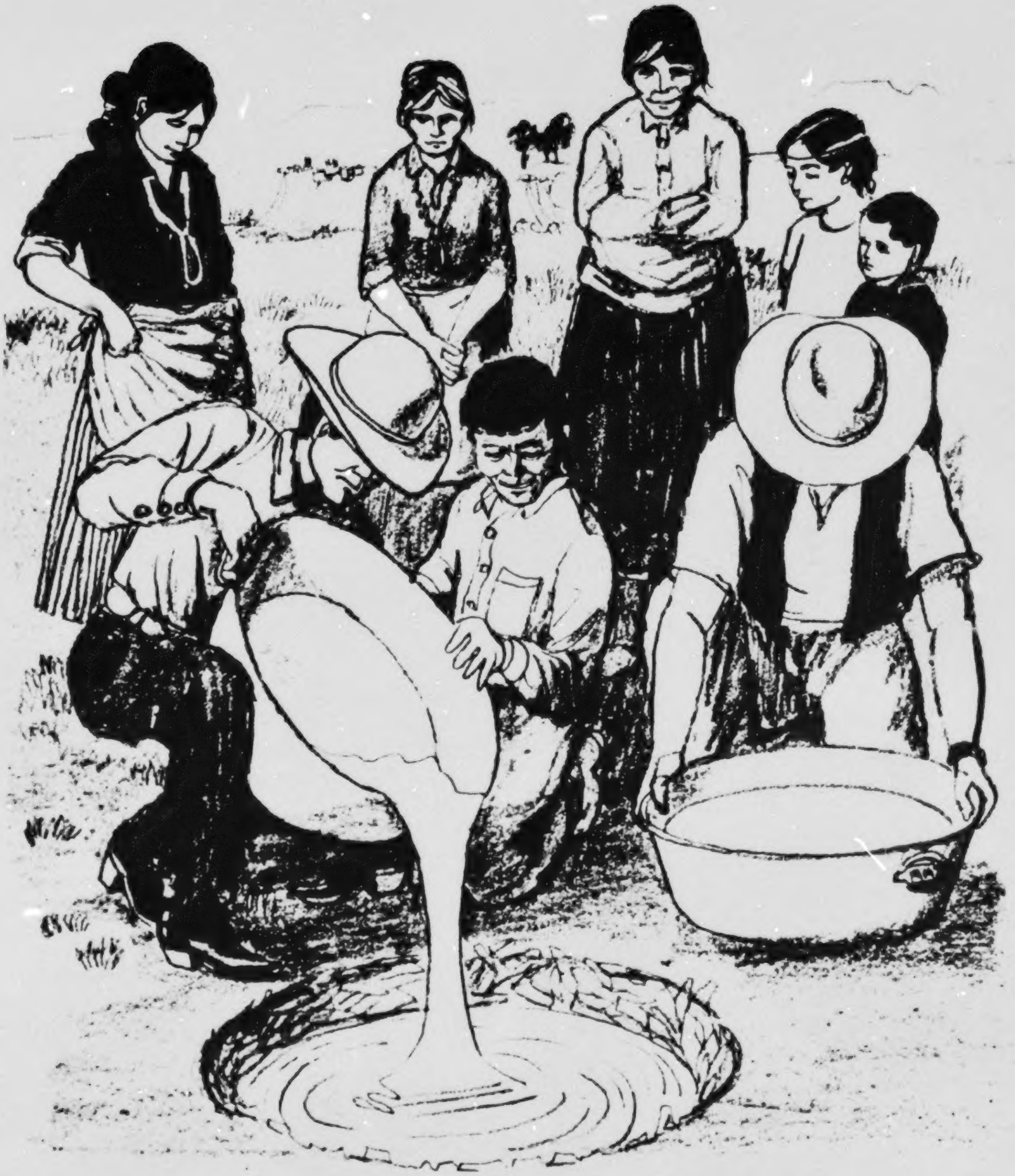
Alkąąk'eh Góyaa Da'át'ąą' Niilkaad

Taa'niil sęęs ałtso bąąh ádįįhgo éí ałkąąk'eh góyaa hasht'ehool'įįh. Atł'áahdi si'ąą dooleełígíí éí sǫ' nahalingo ałts'ą́ą'jį' dadeez'áago ál'įįh, bikétaldóó ahídahaashcha'go. T'áá dį́įgóó naazláa łeh. Kinaaldá díí dá'át'áá' ayaadi nidoot'áłígíí ts'aa' yee ch'íikááh dóó alkąąk'eh góyaa niiłtsos. Áádóó tsxį́įłgo ła' daashzhohgo t'áá shá bik'ehgo bikáá' ahéná'nił.

Lining the Baking Pit

Star-shaped center pieces for the bottom and top of the baking pit are made from softened corn husks by the girl and her female helpers. Four corn husks are sewn together at the heels, each husk representing the east, south, west and north. They are laid atop one another in that order, facing the four directions. The husks are then stitched together in a clockwise direction.

When the cake batter has reached a smooth texture, it is carried outside to the heated pit, from which the coals have been removed. The *Kinaaldá* carries one of the two center pieces in her ceremonial basket, and places it at the bottom of the pit. Since it is her cake, the girl is first to line the pit. She immediately begins laying out additional dampened corn husks on top of the center piece. More corn husks are quickly added around the pit in a clockwise direction by the girl's female assistants. This lining will prevent the cake from getting dirty, sticking or scorching. There should be enough corn husks for lining the bottom and sides of the pit and for covering the cake, proving that the female organizers exercised thought and care in their preparations.



The ceremonial cake batter is poured into the baking pit after it has been completely lined with damp corn husks.

Taa'niil Yaadzíid

Dá'át'ąą' ałtso alkąąk'eh góyaa niilka'go taa'niil ásaa' danitsaaígíí bee ch'íhéką́áh, hastóí dabidziilígíí ch'idayiikááh.

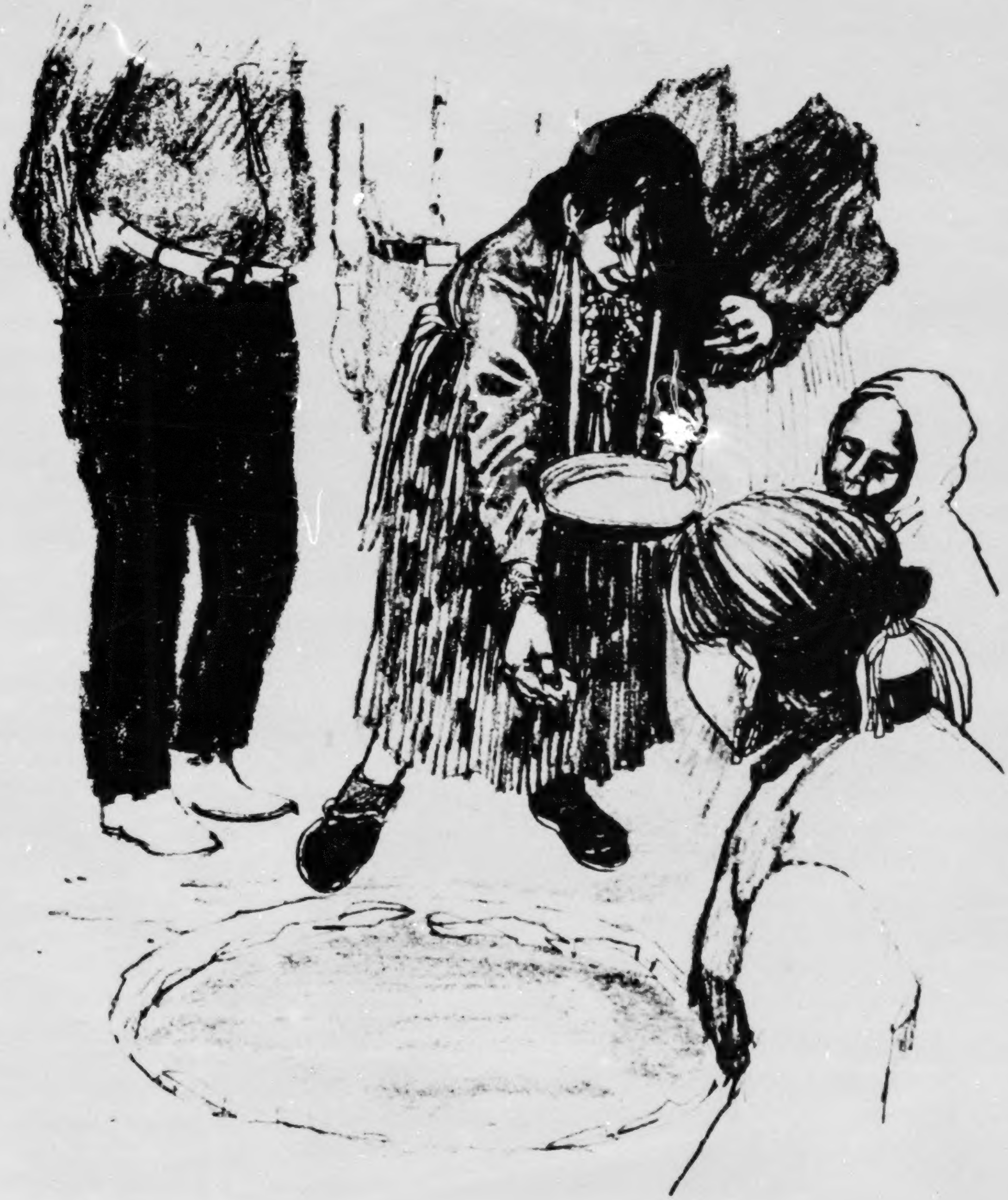
Áádóó alkąąk'eh góyaa yahiidzi'. Łahda dá'át'ąą'ígíí diiltłi' háálá alkąąk'eh góyaa áyóo honeezgai łeh. T'áá daditłée' nidi ákót'įįh.

Ałtso yahiidzi'go éí dá'át'ąą' ła' bikáa'gi bik'ínáánáltih. Éí t'áadoo e'e'aahí ál'į.

Pouring The Batter

Lining of the pit must proceed with speed. As the pit is being lined and the lining held down by female helpers, the cake batter is poured from heavy bowls by able-bodied males and females. Pouring the batter quickly prevents the dampened corn husks from drying out and burning in the hot pit.

The process of lining the pit, pouring the corn meal batter and covering the cake takes place before sunset.



The *Kinaaldá* blesses the corn cake batter (*taa'niil*) by sprinkling white corn meal or corn pollen over the top and offering a prayer.

Taa'niil Ałtso Yaadzi'go Áádóó Baanáá'iiniihígíí Náánéii'aah

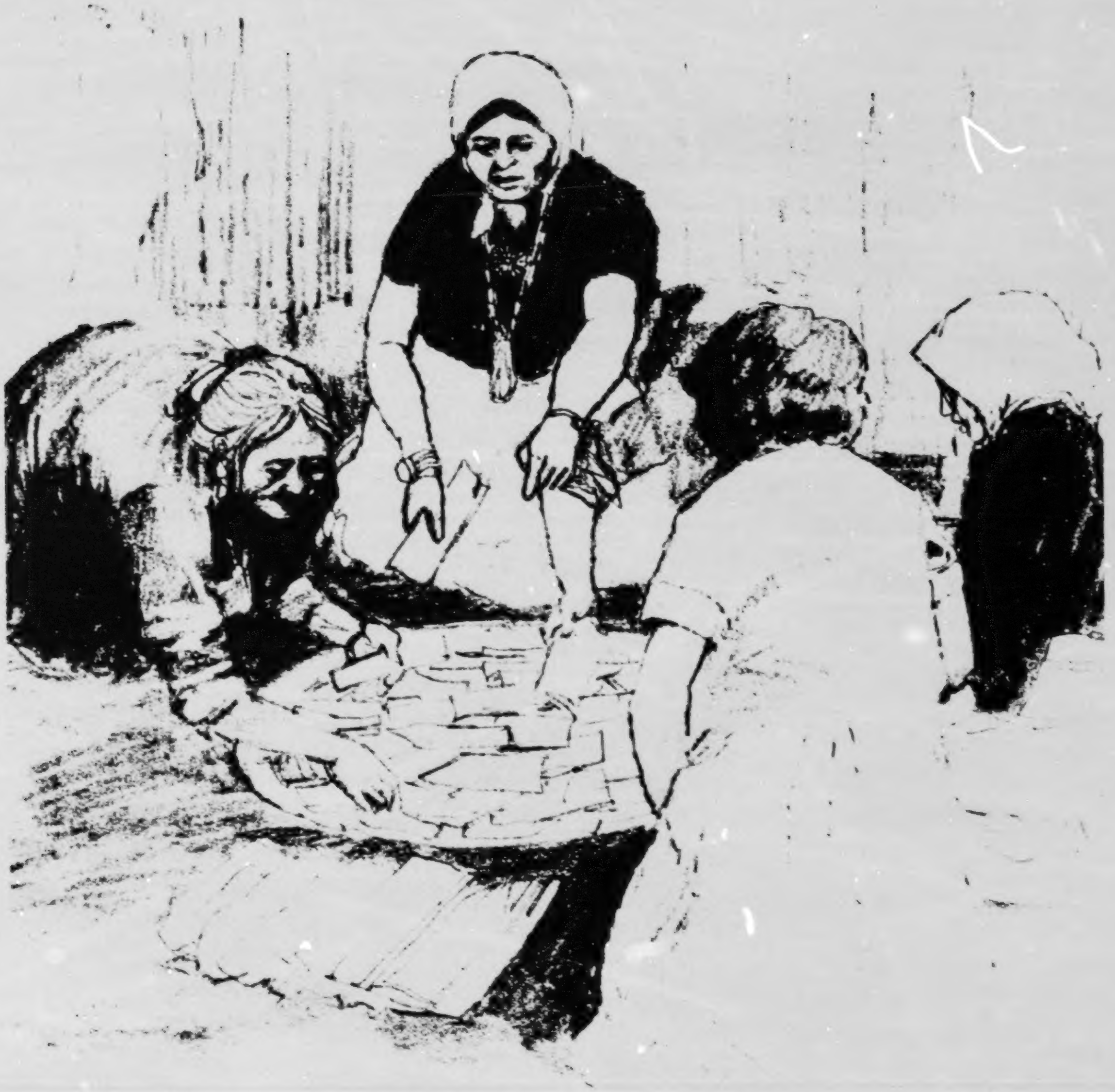
Ałtso taa'niil alkąąk'eh góyaa yaadzi'go Kinaaldá dóó sáanii sodideesziił danízinígíí áadi nidaakai łeh. Kinaaldá éí beeldléí bik'ésti'go naadą́ą́' ak'ąąn łigaiígíí yik'ą́ągo ts'aa' yee neiiką́. Éí doodago tádídíín áadi ch'ííłtsos. Naadą́ą́' ak'ánígíí haiijih dóó ha'a'aahdę́ę́' e'e'aahjį' taa'niil yik'i haidiiniił. Áádóó ła' hanáánéíjih dóó shádi'ááhdę́ę́' dóó náhookǫsjį' yik'i hanáánéidii'niił. Bikáa'gi ałná'oosdlid nahalingo éí ak'áán ałná haa'nil yileeh. Áádóó sodilzingo binaagóó ła' ałhénínáánéi'niił.

Díigi át'éégo taa'niil yaa náá'iiłnih. Áádóó t'áá háíshį́į́ baa náádi'yeeshnih nízinígíí yaa nááda'iiłnih, naadą́ą́' ak'áán taa'niil yik'ijį' deiidiniłgo nááda'iiłnih.

Offering Corn Pollen To Bless The Cake

After the corn cake batter is poured it is blessed by the initiate and others present. The *Kinaaldá*, wearing a Pendleton shawl over her shoulders, holds her ceremonial basket which is now filled with ground white corn meal or corn pollen. Taking a handful of the powdery substance from her basket, the girl blesses the corn batter (*taa'niil*) by sprinkling the powder over it and offering an accompanying prayer. The white corn meal is sprinkled from the east, across the batter (away from the girl) to the west. She sprinkles a second handful from the south, across the batter to the north, thus forming a cross on the cake. Finally, the girl sprinkles white corn meal around the circumference and over the top of the batter.

Other people may follow suit, making a similar offering from the initiate's ceremonial basket. Participants pray aloud or silently as they toss the powder onto the cake.



The remaining center piece and corn husks are arranged on top of the batter in a clockwise direction.

Alkąąd Bikáa'gi Dá'át'aa' Ałhénínááná'nił

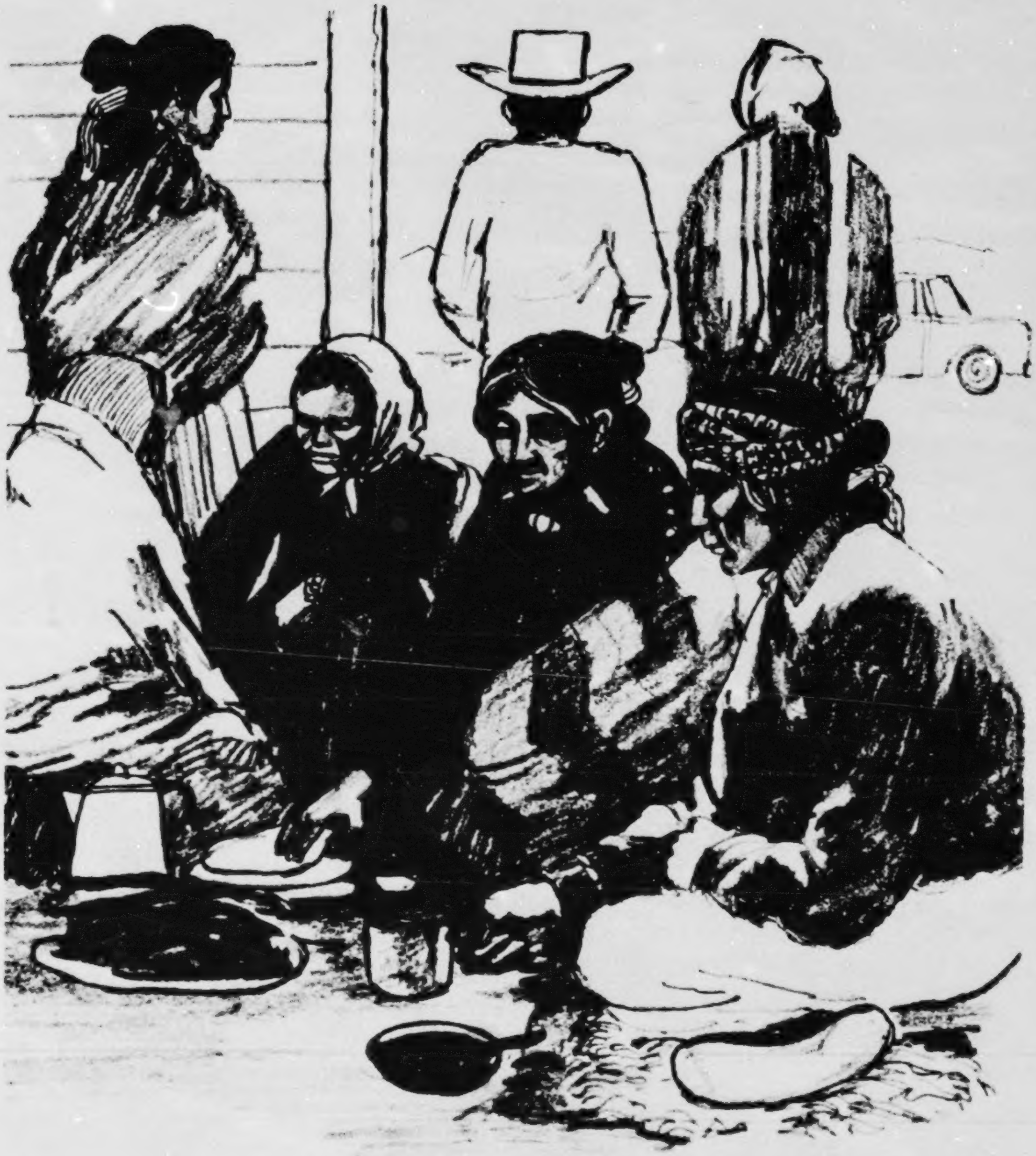
Kinaaldá dá'át'ąą' ahídaheeshcha'ę́ę taa'niil bikáá' ałníi'gi ninááněíłtsos. Áádóó sáánii dá'át'ąą' daditłée'go t'áá shą́ bik'ehgo ahénínáádei'nił. Éí naadą́ą́' bii' sitaníjigo yaago sinilgo ál'į. Áádóó łeezh ditłéé' t'áá áłchi'įįdígo bikáá' niidzi'. Áko índa tsíid diltłi'ígíí bikáá' ninááńádzi' dóó t'áá ách'įįdígo bik'i didiljah. T'áábíyó bikáá' yitł'isgi át'įįhgo índa lą'igo bik'i didiljah. Éí t'áá yit'eesgo yiłkááh.

Finishing The Top Lining Of The Batter

The *Kinaaldá* lays the second center piece and additional corn husks on top of the cake batter. Her female helpers then arrange the remaining corn husks overlapping one another on top, with the rough side of the husks facing upward. All the corn husks are laid in place in a clockwise direction.

The women spread thin layers of damp and dry dirt, hot ash and coals above the husks. The fire is rekindled on top, and the cake is left to bake throughout the night.

Male and/or female relatives who are experienced in judging the doneness of the ceremonial cake are assigned to keep the fire burning over the pit throughout the night. Usually the guardians of the cake include the girl's father, an older maternal uncle or maternal aunt.



Participants and arriving visitors are fed before the all-night sing begins.

Táá' Yiskąą́ Góne' Kinaaldá Bik'i Doo Iigháash Da

Táá' yiłkááh góne' e'e'áahgo éí Kinaaldá bik'i doo iigháash da wolyé. Ak'éí danilínígíí anájah, ch'iyáán nidayiijáah łeh. Sáanii éí ch'iyáán ál'įįgi anájah. Ni'iildéehgo t'áá ákǫ́ǫ diné há da'ayą́ągo ál'į́, bi'di'níigo Kinaaldá diné yiyaa ni'iikaah łeh.

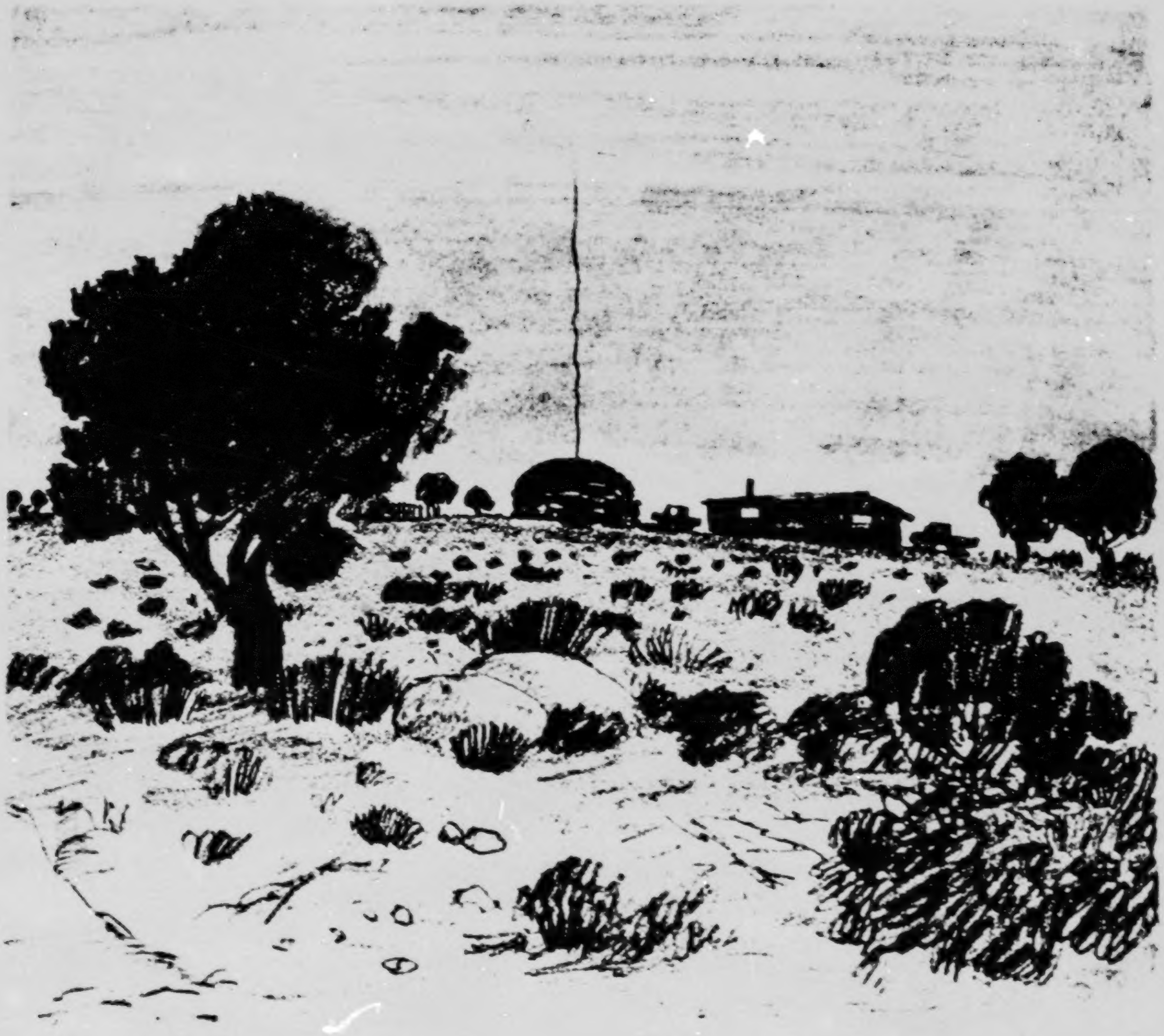
Yiską́ągo t'áadoo le'é chideidoo'įįłígíí ałdó' baahwiinít'į. Tsá'ászi' bitáláwosh éí Kinaaldá abínígo bitsii' yee téiidoogisígíí ła' nátį́įh. Ts'aa' biyi'jį' bitsii' téiidoogisígíí ałdó' tánásgiz. Bighádaazlį́įgóó da bidanídadidlish. Doo hózhó'ó yistł'ǫ́ǫgóo ayóo bighánílį́į łeh. Ak'áán kindę́ę' nidahaniihígíí tó bił taos'nii'go biyaadę́ę' bee yishdléezhgoo doo bighánílį́į da łeh. Dleesh da t'áá nííłdįįh akǫ́ǫ naaznilgo ál'įįh. Yiską́ągo chideiidoo'įįł biniiyé. Béesh da háádahak'ash. Alkąąd hanálgéeshgi chideiidoo'įįł biniiyé.

Hastóí dóó sáanii alkąąd yit'ees bił béédahózinígíí tł'éé' biighah yik'i déíídeidijah łeh.

The Third Evening Or Main Night

The evening of the third day is referred to as "The Pubescent Girl's All-Night Ceremony" (*Kinaaldá Bik'i Doo Iigháash Da*). The ceremonial activities, which last through mid-morning of the fourth day, are well attended, and relatives provide assistance by donating groceries, cooking, cleaning, and lending words of encouragement to the girl and her family. Participants and arriving guests are fed an evening meal which may consist of mutton stew, fry bread and coffee.

Following the meal, preparations begin for the fourth and final day. A yucca root is obtained for shampooing the girl's hair, and the ceremonial basket in which her hair will be washed is checked for leakage. If it is not tightly woven, a thin layer of paste made from flour and water is applied to the outside on the bottom of the basket. The white clay slip which will be applied to the initiate and guests following her final molding, is kept handy, and a cutlery set for cutting the cake is cleaned and sharpened.



Following the medicine man's announcement, the participants settle into the ceremonial hogan for the all-night sing.

Áádóó Ni'ílkaadjį' Hodilzhish

T'óó e'e'áhígo Kinaaldá hooghan góne' yah anádááh. Wóniijí biiłkáhíjí iigháah dóó ałhosh łeh. Áádóó háíshįį t'áá hónízáhíjį' iideeshhosh danízinígíí éí da'iiłhosh. Sáanii éí ła' t'ahdii ch'iyáán yaa naakai łeh.

Tł'éé'iłnihgo hataałii ániih, "K'ad shįį dooleeł." Éí háíshįį yah adeesháál danízinígíí yah ahikah hooghan góne'. Sáanii éí náhookǫsjí bá haz'ą́. Kinaaldá sidáhíji dinibįįh. Ashiiké dóó hastói éí shádi'ááhjí dinibįįh.

The All-Night Sing Begins

During the early part of the evening, the initiate returns to her usual place at the west end of the ceremonial hogan. She and other family members are permitted to rest, although her mother and several female helpers may continue food preparation for some time.

Later, the medicine man announces that the singing will begin,[10] cuing the other participants that they can now re-enter the hogan for the all-night ceremony. Females are seated on the north side of the hogan, to the left of the *Kinaaldá*; males occupy a place to the south of the hogan.

An atmosphere of excited anticipation fills the ceremonial hogan.

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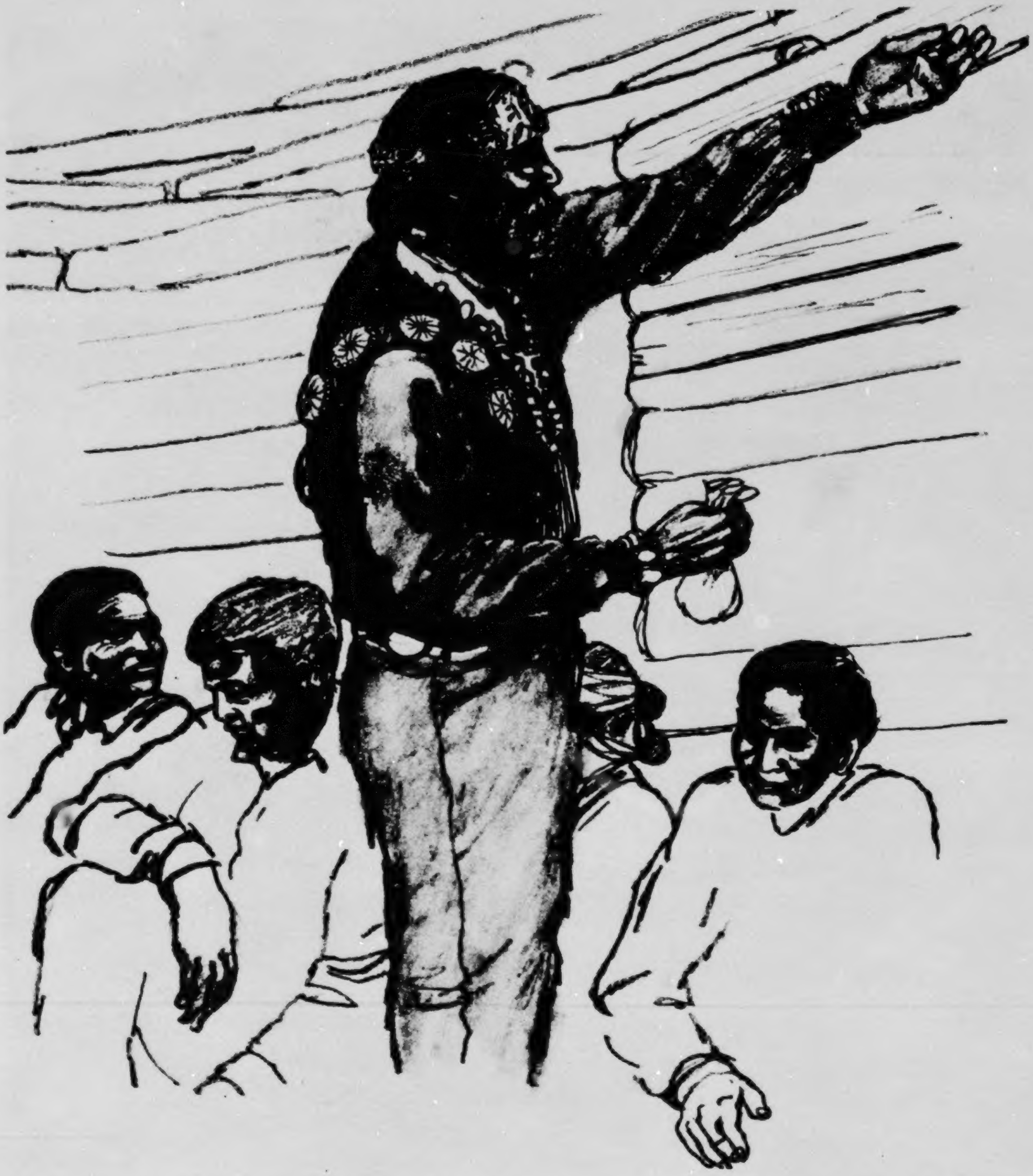
[10] In the summer months when the nights are short, the singing begins early in the evening. During the winter when nights are longer, singing may begin around 10:30 to 11:00 p.m.



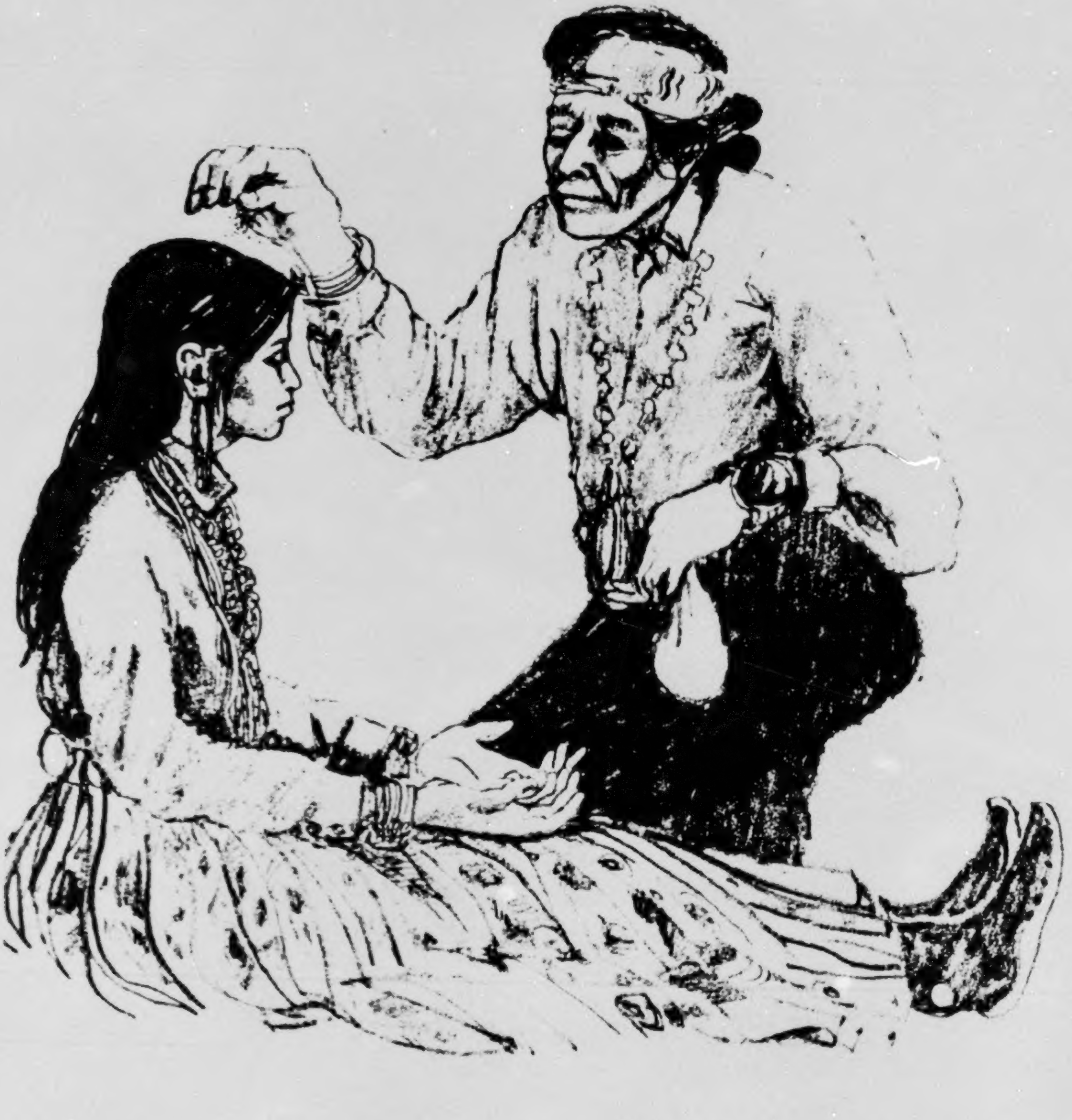
The medicine man or someone selected by him blesses the hogan before the singing begins.

Hooghan Biyi' Da'iidlish

T'áá atah yah adeesháář danízinígíí yah iijah. Áádóó hooghan biyi' da'iidlish. Áłtsé iidoodlishígíí ła' bik'i hodiinih. Naadą́'áłgaii, éí doodaga tádídíín hailtsos. Honibąąhdóó ha'a'aahjigo yiizįįh áádóó dahdiighááh dóó ha'a'aahjí tsin néiidlishígíí tádídíín da naadą́ą́' ak'áan da bił yídeechi'. Áádóó shádi'ááhjí dóó e'e'aahjí dóó náhookǫsjí t'áá ákónááyiil'įįh. Áádóó kǫ' yinádááh dóó t'áá' háoghááh. Doo t'áá aadóó yiizįįh da. Áádóó wóniidi naadą́ą́' ak'áán ahénéinił. Sohodizingo ákól'įįh. Hózhǫ́ǫ doołeeł ha'níigo diné naháaztánígíí dóó hooghan bá sohodizin łeh.

The Hogan Blessing

When all guests and participants are seated, the medicine man or an individual selected by him blesses the hogan. The individual is given white corn meal or corn pollen. He or she stands at the doorway (east) and moving in a clockwise direction, blesses the hogan by marking the four main posts or beams with the powdered corn substance. Next, the individual sprinkles the corn meal throughout the hogan, praying that, "The hogan and all the people inside will be blessed with good thoughts . . . and they will live harmoniously with nature."



The initiate walks in a clockwise direction around the fireplace, then is blessed with corn pollen by the medicine man.

Kinaaldá Tádídíín Bizaa'nííł

Kinaaldá nídii'nah dóó konibąąh ahénádááh t'áá shá bik'ehgo. Áádóó nánídaah t'áá sidáhąągi. "Díí tł'éé' t'áá sínídáago yidoołkááł, t'áadoo íłhoshí. Náasdi bee nidziil dooleeł biniiyé. Nits'íís bich'į' yá'átéeh dooleeł. Áádóó yá'át'éehgo nitsíníkees dóó t'áá ałtsoní baa ákonínízin dooleeł. T'áá ałtsoní bich'į' nidziil dooleeł," bi'di'níigo nabidi'nitin łeh.

Áádóó hataałii Kinaaldá yąąh í'iił'įįh dóó yiza'ajih. T'ádídíín haiijihgo bikee'dóó áłtsé yąąh áyiił'įįh. Áádóó deigo hoolzhishgo bitáa'gi ła' dah yijih dóó ła' ha'a'aahjigo yá yidinił. Áádóó yá sodilzįįh. Yá'át'éehgo naagháa dooleeł, níigo. Bee nabidi'nitinígíí yik'idi'yiitįįh dooleeł biniiyé yá sodilzin łeh.

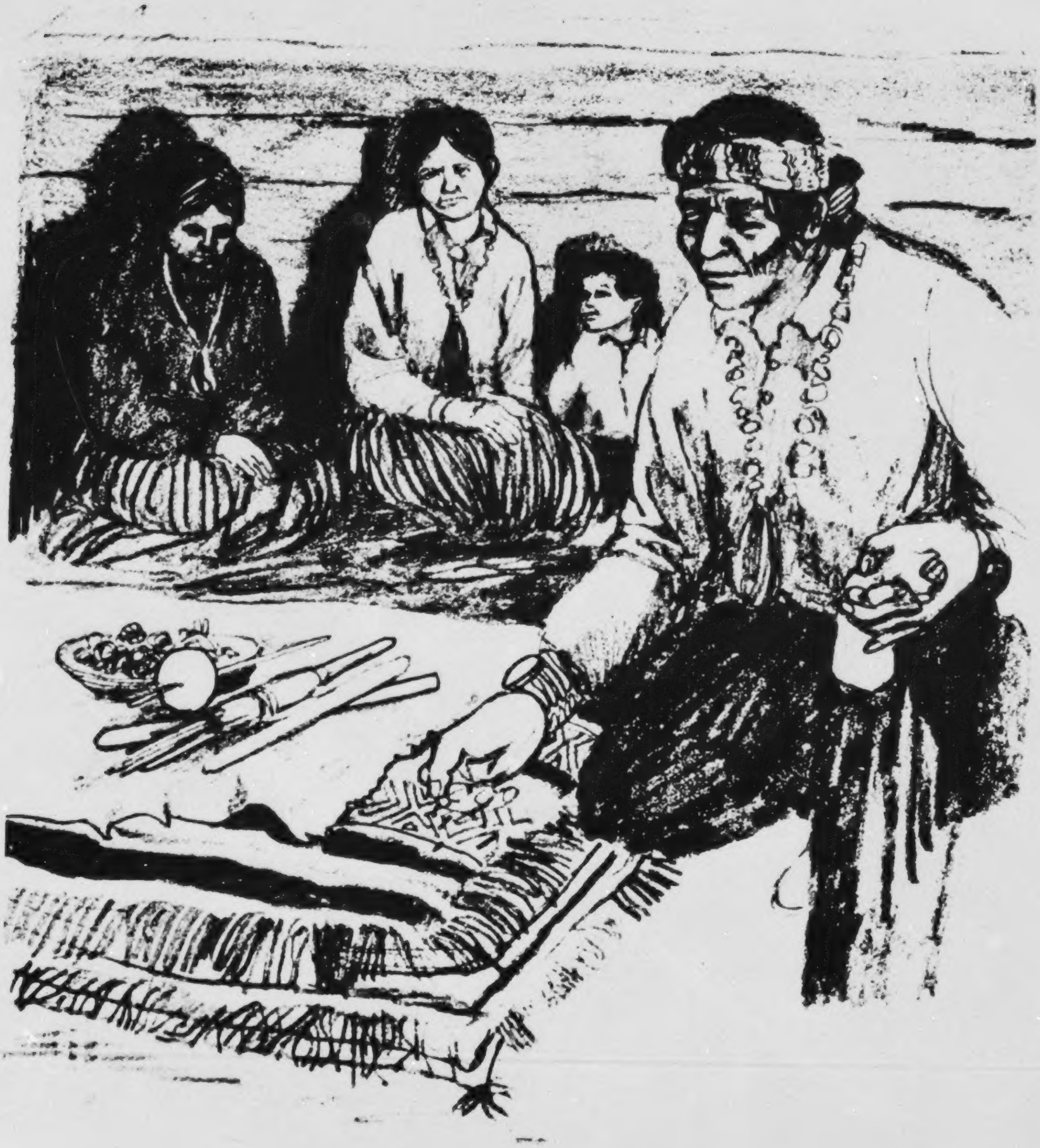
Áádóó ch'é'étiindęę' hoolzhishgo tádídíín dajidił, t'áá shá bik'ehgo ahénáłhęsh. Sáani ałdó' ádá dóó ba'áłchíní yá sodadilzin łeh. Áádóó ni'elka'go t'áadoo le'é shá bik'i nahodoogaał dajinízinígíí áajį' nidajiinił. Ts'aa' bee azkąągo ałdó' baa náá'iiniih.

Blessing The Initiate

The *Kinaaldá* stands and walks in a clockwise direction around the fireplace or stove (usually located in the center of the hogan). She is now ready to sit through the all-night ceremony in which she is considered a patient. The long hours of sitting upright will encourage development of the physical qualities necessary for womanhood: a strong back, endurance, alertness, and general physical strength.

The medicine man blesses the patient following this procedure: he takes a pinch of corn pollen and with it, touches the sole of the girl's right foot, left foot, right knee, left knee, front of her chest, her back and left and right shoulders. Then, he takes a second pinch and places it in her mouth and on top of her head. Finally, the medicine man takes another pinch and sprinkles this forward (away from the girl), toward the east, while uttering a loud prayer.

Beginning with the male participants sitting on the south side of the hogan, everyone receives a blessing. The corn pollen pouch is passed in a clockwise direction from one to another, starting with those seated nearest the door. Family members occasionally place a ceremonial basket filled with their finest jewelry at the west end of the hogan. Participants toss corn pollen over the jewelry and other valuable items, thereby blessing and restoring them as well.



The medicine man makes an offering by sprinkling corn pollen on the valuable possessions.

Nitl'iz dóó Yódí Wókeed Biniiyé Baa Náá'iiniih

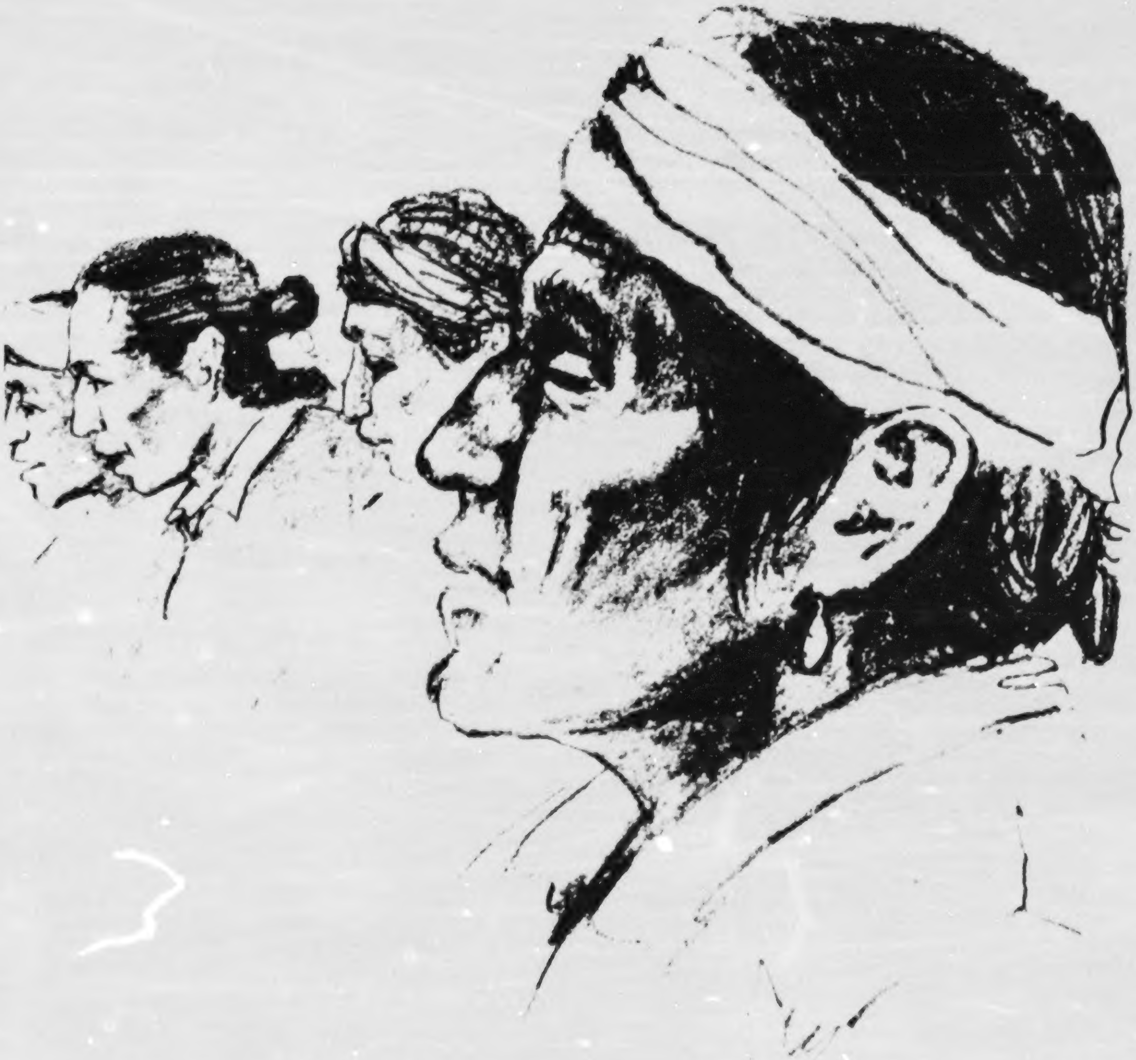
Nitł'iz ałtaas'éí ts'aa' bee niikááh éí baa náá'iiniih. Náasdi t'áádoo le'é nizhónígíí shá bínéiidoodił dajiníigo sodazdilzin. Ałníi'gi azkání bíighahgi t'áadoo le'é nidajiinił. Dah iistł'ǫ́ binahaalyé, łį́į́' binahaalyé ádaat'éí. Áłchíní binaaltsoos ádaat'éí. Áłchíní naaltsoos yik'i naazínígíí da áajį' nidayiiníił. Ashiiké ła' bił nida'algeed, éí áájí binahaalyé'igíí da áajį' nidayiinił. Áádóó t'áá hó honaalye', béeso bizis dóó ch'ah dóó chidí bee aanídítįhí dóó hooghan bee aanídítíhí áajį' adajiinił. T'áadoo le'é shá nídidoogįįł jínízingo éí áajį' nidajiiníił. Dził łeezh ádaat'éí da áajį' nidayiiníił łeh.

Bee nahagháhí da atah naaznil łeh. Díí baa náádaʼjiiłnih. Hataałii dóó háíshį́į́ hojooba' íinízinígíí náádaʼiiłnih.

Offerings and Blessing of Valuable Possessions

The family's basket of jewelry, personal possessions of guests and other valuables are placed on a blanket near the initiate for blessing. This is done so that in the future, if the individual desires to own a more valuable possession, he or she will be blessed with that particular item. The items placed on the blanket may include weaving tools, tack items, school books, photographs of children who are away at school or in jobs, rodeo gear (bull ropes, gloves, riding boots, spurs, halters), and other personal possessions such as wallets, purses, hats and key chains. In general, any item a participant has on hand may be added to the heap of possessions to be blessed. The most meaningul items, however, are *dził łeezh* (dirt gathered from all four sacred mountains and tied in a bundle) and a Blessing Way ceremonial pouch.

The medicine man makes an offering by sprinkling corn pollen on these items and reciting loud prayers. The blessing of participants and their valuables is now complete.



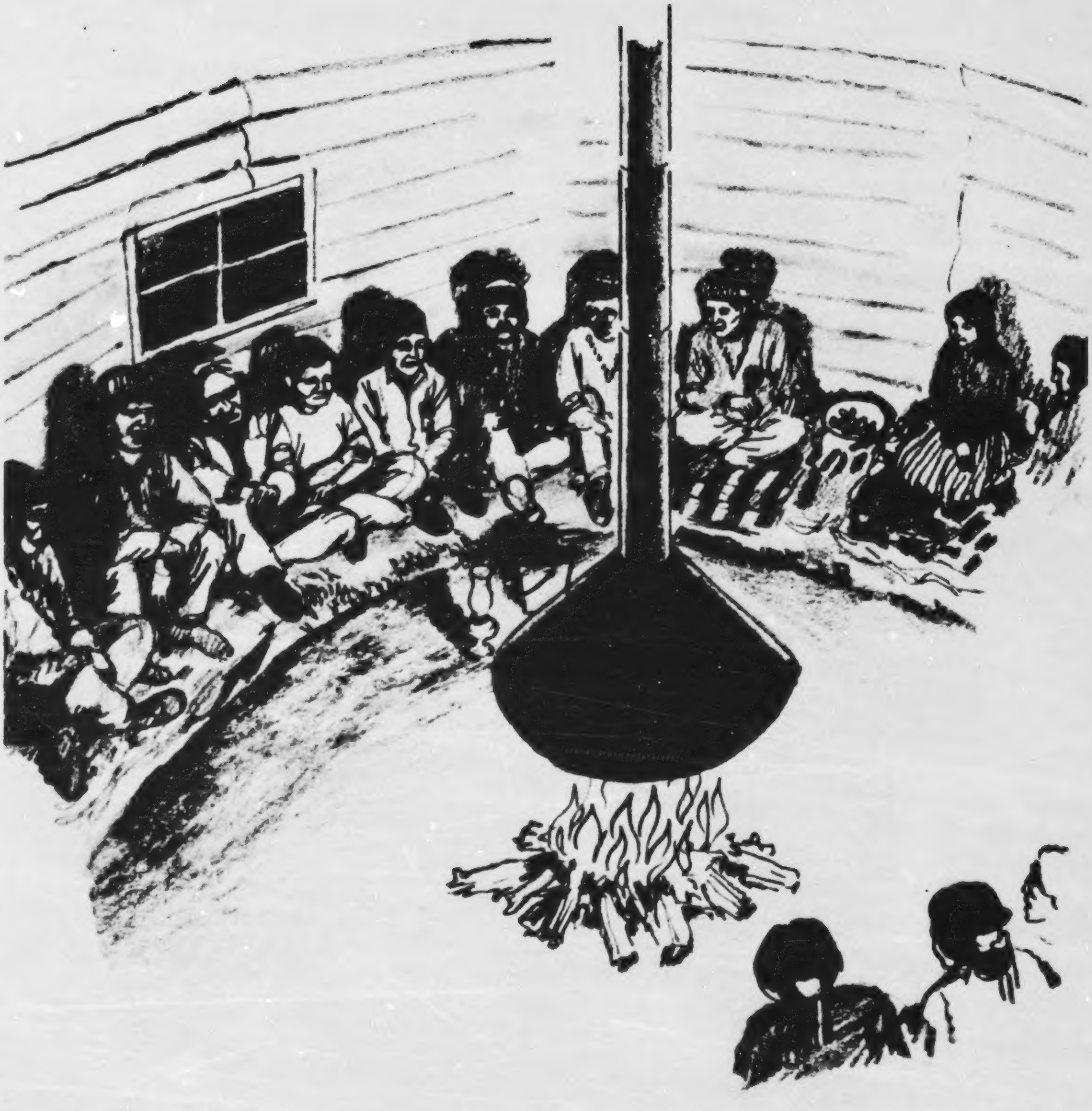
The medicine man begins the singing with "Hogan Songs." Other participants can sing or hum along.

Hooghan Biyiin Didit'ááh

Hooghan biyiin áłtsé hadit'ááh. Éí ts'ídá baahasti'ii óolyé. Akék'eh hashtaał dooleeł daníziinígíí éí akék'eh dahataał łeh. Sin nidaazt'i'ígíí doo ayóo bił béédahózinígíí t'óó akéé' dahataał nidi t'áá áko. Áko nidi t'áá íiyisíí yá'át'éehgo nitsíjíkeesgo jizdáá dooleeł, hozhdísingo. Ákót'éego hooghan biyiin áłtsé nidit'ááh. Éí Diyin Dine'é dahwiists'ą́ą́' dooleeł biniiyé dahojitaał.

The Hogan Songs

The singing begins after the blessings with a set of "Hogan Songs" (*Hooghan Biyiin*) from the Beauty Way ceremony. These are considered the most important and sacred songs in the *Kinaaldá*. The medicine man is usually the head chanter; he begins the song and his assistants and other participants soon join. Although it is not necessary for all present to recite the lyrics verbatim (participants who so desire may hum along even if they do not know the lyrics since this will impart the "good thoughts" and feelings which the ceremony strives to achieve), the medicine man and his assistant(s) are expected to be very careful and provide a flawless performance. "Here at this hogan, it is a sacred placed, . . ." the leader sings. The songs are directed to Talking God, White Shell Woman, and all the Holy People.



After the complete set of 12 Hogan Songs has been sung, other participants are permitted to lead songs from the Blessing Way and Beauty Way ceremonies.

Sin Akéé' Góne' Hanáádít'ááhígíí

Naaki da ahéé'elki' sin t'áá ałkéé' dah naazhjaa'go yee dahataałgo. Áádóó sáanii dóó hastóí hózhǫ́ǫ́jí sin bił béédahózinígíí sin ła' hadideesh'ááł danízinígíí hada'dii'ááh. Dibé dóó yódí dóó nitł'iz ałtaas'éí biyiin dahólǫ́. T'áá shįį yéédahósinígíí yee hada'dii'ááh.

Tó éí nahgóó siką́ą łeh. T'áá nahagháhígi ákót'ée łeh. Kǫ' ałdó' diltłi' łeh. Tó sikánígíí éí dahataałígíí bee bizéé' dahashzhoh biniiyé. Tó dóó kǫ' éí ts'ídá áláahdi át'éego baa nitsáhákees. Kǫ' éí doo nitsées da. Chizh ła' t'áá déédítįįhgo ál'į.

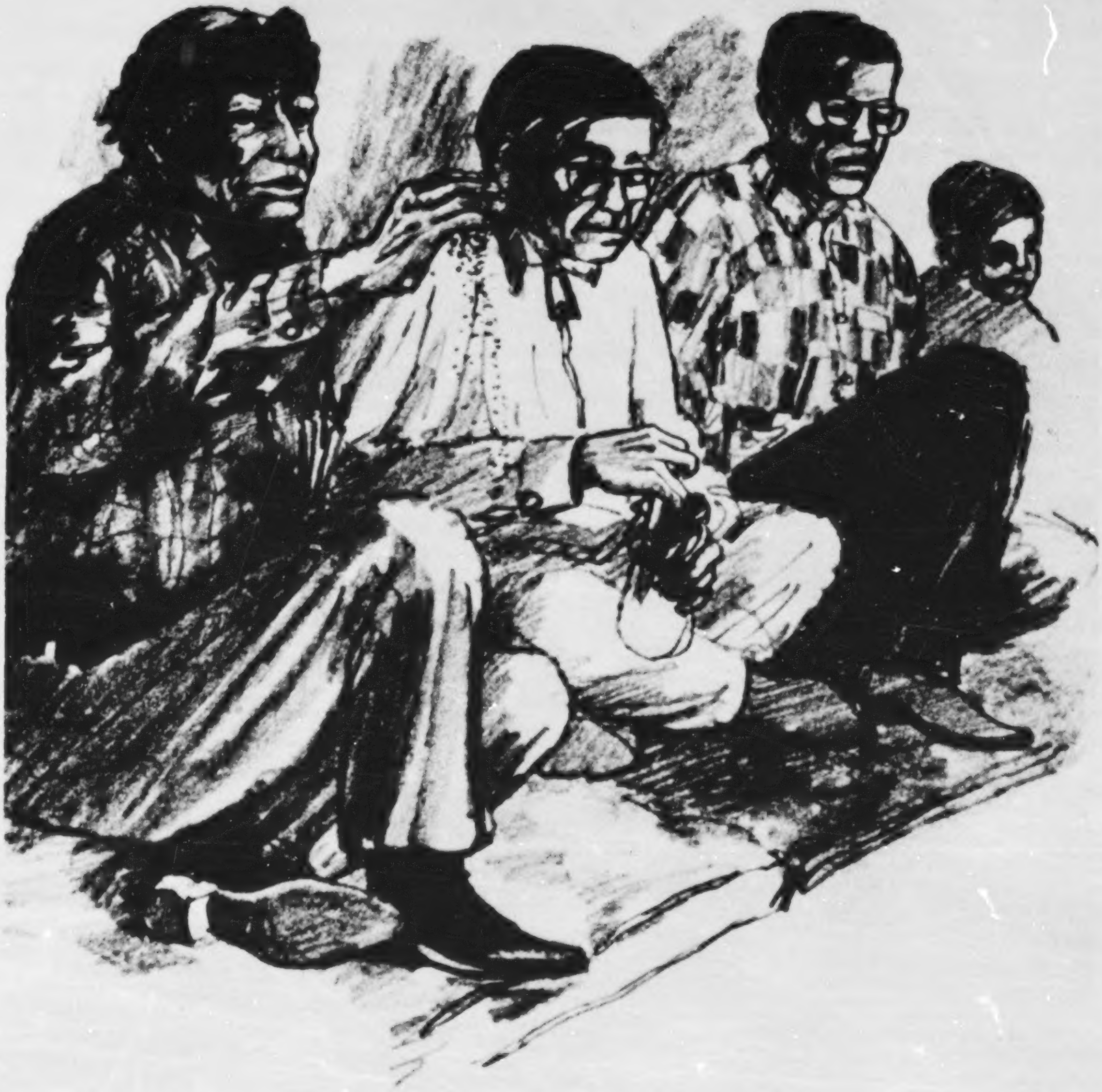
Tł'éé'ełnihgo éí da'jiyįįh. Hataałii bił yah e'e'kááh. Áádóó háíshįį adeeshshįįł danizinígíí da'ayįįh. Áádóó náádahojitaałgo dįįdi aleeh.

Hogan and Other Songs

The first round of singing lasts about two hours (usually from approximately 10 p.m. to midnight, depending on the season). There are 12 songs in the set of Hogan Songs, all of which are led by the medicine man. After this, other male and female participants who have knowledge of Beauty Way or Blessing Way rites may sing a song or two. These sacred songs include "Sheep Songs," "Valuable Possession Songs" and "Precious Jewelry-Stone Songs." Each set is repeated four times by the singer.

Water and fire play an important role in the ceremony. A container of water is set near the fireplace to keep the singers' mouths moist during the night. The fire is never allowed to die out, even during hot summer months, but is tended and rekindled throughout the four-day ceremony.

At midnight, following completion of all 12 Hogan Songs, the singing stops. A meal is served and the initiate and participants are again blessed. Singing resumes and continues until about 4 a.m., when it is time for the pubescent girl's final race toward the east.



During the break, the initiate and others bless themselves with corn pollen.

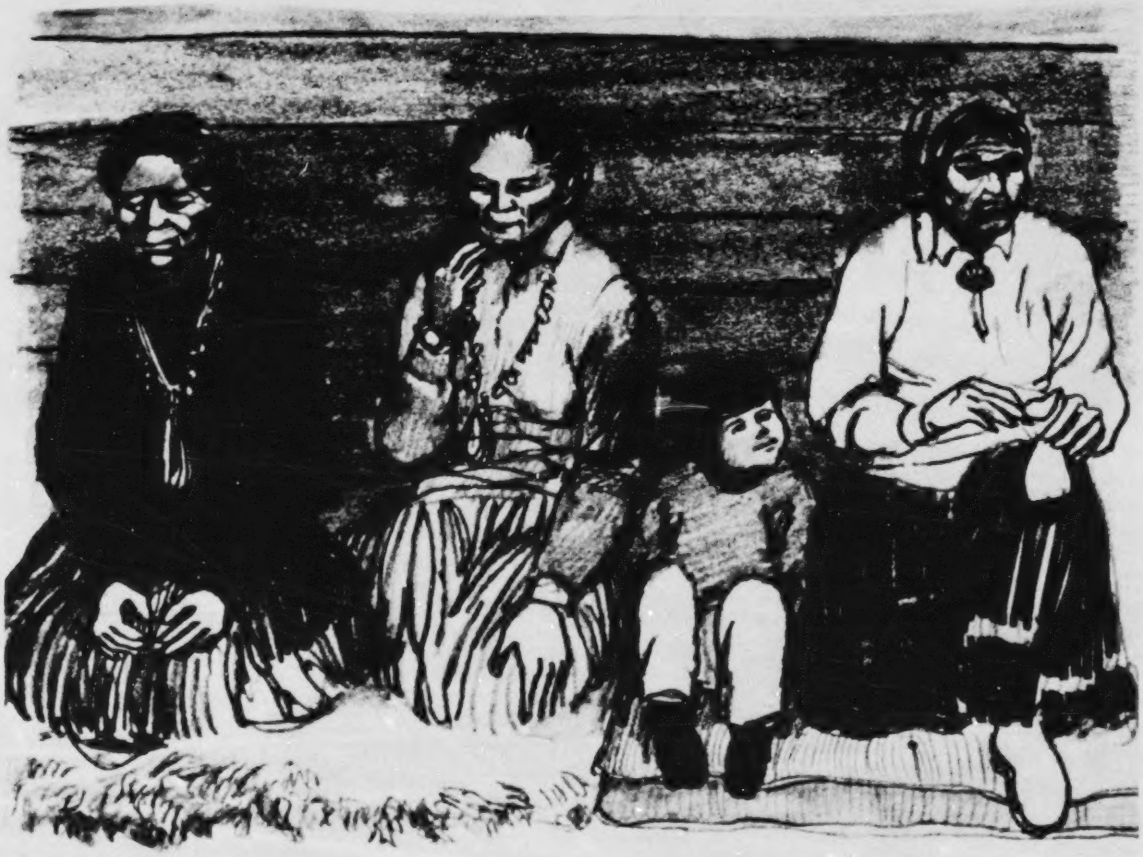
Tł'éé'éłnih dóó Bik'ijį' Tł'óó'góó Na'adá

Tł'éé'éłnih dóó bik'ijį' éí tádídíín náádajildił. Áko índa tł'óó'góó na'adá. Kinaaldá áłtsé tádídíín yildił. Ła' heiijihgo ázeiijih dóó ła' bitáa'gi dah yijih. Ła' hanáánéíijih dóó áts'ą́ąjį' ha'a'aahjigo yidinił ádá sodilzingo. Áádóó ch'é'étiindi jizdáhígíí heiiltsos. Éí t'áá shá bik'ehgo ahénáłhésh. Nahosdzáán dóó Diyin Dine'é bich'į' sodazdilzįįh. Aádóó hózhǫ́ǫgo nideiikai dooleeł dajiníigo. Yá'át'éehgo éí nitsíjíkees łeh ákóne' jizdáago.

Midnight Break and Blessing

During the break between song sets the corn pollen pouch is passed to participants, starting with the initiate. She blesses herself by placing a bit of corn pollen in her mouth and on top of her head, and sprinkling some before her toward the east. While applying the corn pollen she prays silently. (Alternatively, the medicine man can bless the girl by touching her with corn pollen, beginning with her feet and moving to the tip of her head.)

The pollen pouch is then passed in a clockwise direction to all present, beginning with the individual seated closest to the entrance on the south side of the hogan. Each person blesses him or herself; some may offer corn pollen to Mother Earth, accompanying this act with silent and spoken prayers. A murmur of prayers can be heard throughout the ceremonial hogan, evidence that participants share a common concern with promoting unity in thinking "good thoughts" and acting in harmony with others.



The blessings and offerings with corn pollen end on the north side of the hogan, where females are seated.

Diyin Dine'é Bich'į' Náá'iiniih

Adá sozdilzingo t'áá hó bee hóhólnííh. Diyin Dine'é dóó Nahosdzáán dóó Yoołgaii Asdzáán dóó Asdzáán Nádleehé éí íiyisíí bich'į' sodahodizin. Áłchíní ólta'di nidaakaiígíí dóó nízaadi naanish yikéé' nidaakaiígíí bá sohodizin. Yódí shoosą́ą dooleeł dajiníigo sodazdilzin łeh. Dibé dóó łį́į́' dóó béégashii dóó chidí dóó yódí t'áá ałtso bá sodazdilzįįh.

Ch'é'étiindę́ę́' jizdáhígíí áłtsé tádídíín hailtsos. Áádóó t'áá shá bik'eh hoolzhishgo sáani naháaztáníjí' bee nihalzhish.

Offerings To Hero Twins and Other Holy People For Valuable Possessions

As the blessing proceeds, participants may make offerings of corn pollen to the Hero Twins and other Holy People (Talking God, White Shell Woman), in hopes of receiving valuable possessions. They may pray for their family, including children who are away or children present but asleep in the ceremonial hogan,[11] or for personal valuables (jewelry, buckskin, buffalo robes, weaving tools, dark greasewood stirring sticks, Sacred Mountain soil, medicine bundles), domestic animals and the vehicles they own. The blessings and offerings end on the north side of the hogan, where females are seated.

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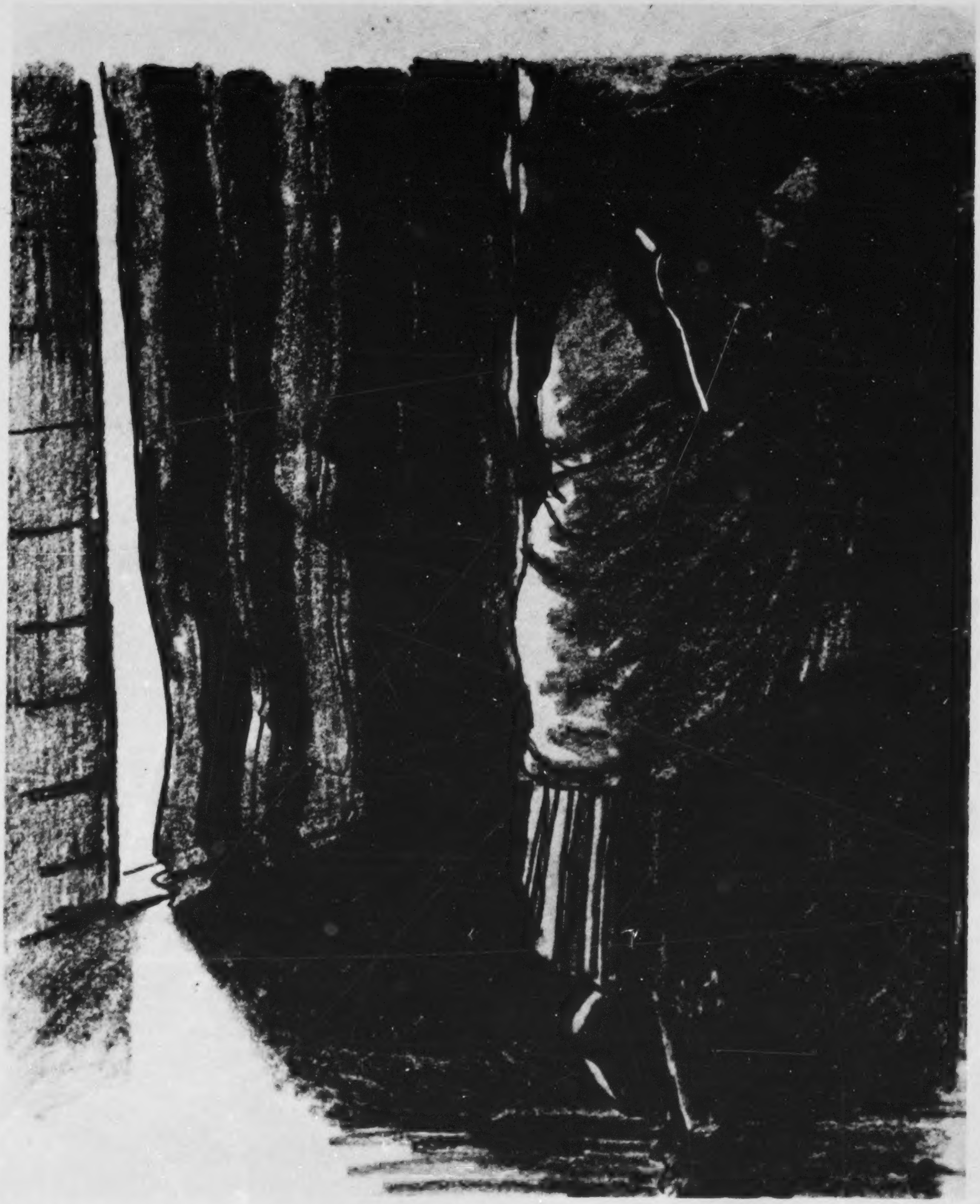
[11] Children are permitted to sleep through the long hours of the ceremony since it is held in a female hogan. The forked stick (conical) hogan is considered male; sleeping is not permitted during ceremonies held in a male hogan.



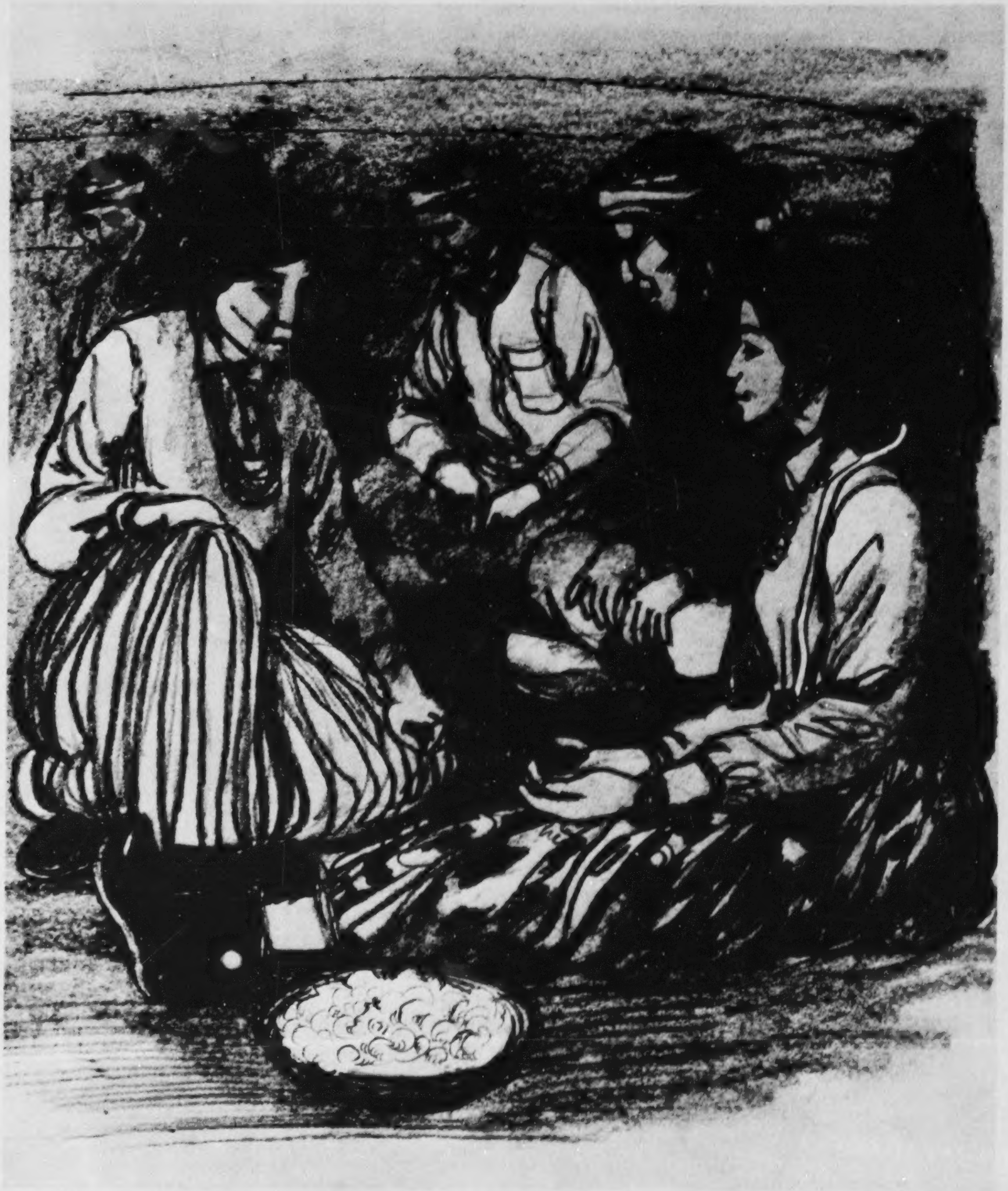
At the break in singing activities, the pubescent girl walks outdoors to meet the Grandfather of the Dawn People. She will take four deep breaths and exhale after each breath.

Kinaaldá Ch'éghááh

Sin díkwíishį́į́ nináádít'áahgo índa tł'óó'góó na'adá. Kinaaldá áłts'é ch'éghááh. Hayoołkááł biyi'dę́ę́' Diyin Dine'é bidáahjį' ch'ídíínááł dóó bizhí yídíízhiił bi'di'níigo ákóyiił'įįh. Áadi t'áá shá bik'ehgo náyis dóó yah anádáahgo sidáhą́ąjį' nánídaah. Áko índa tł'óó'góó na'adá. Éí bikée'di índa hoł yah anááda'akááh. Hataałii áłtsé ba'aakááh. Adeeshį́į́ł danízinígíí ałdó' da'ayį́įh.

The Initiate's Recess

After sitting for so long, the initiate is told to step outdoors where she will meet the Grandfather of the Dawn People. The girl is instructed to take four deep breaths and to exhale after each breath. She then turns in a clockwise direction and re-enters the ceremonial hogan, returning to her sitting place. Immediately following this, other participants are permitted to rise and walk outside to stretch. A midnight meal of stew, bread and coffee is served to the head singer, initiate and guests.



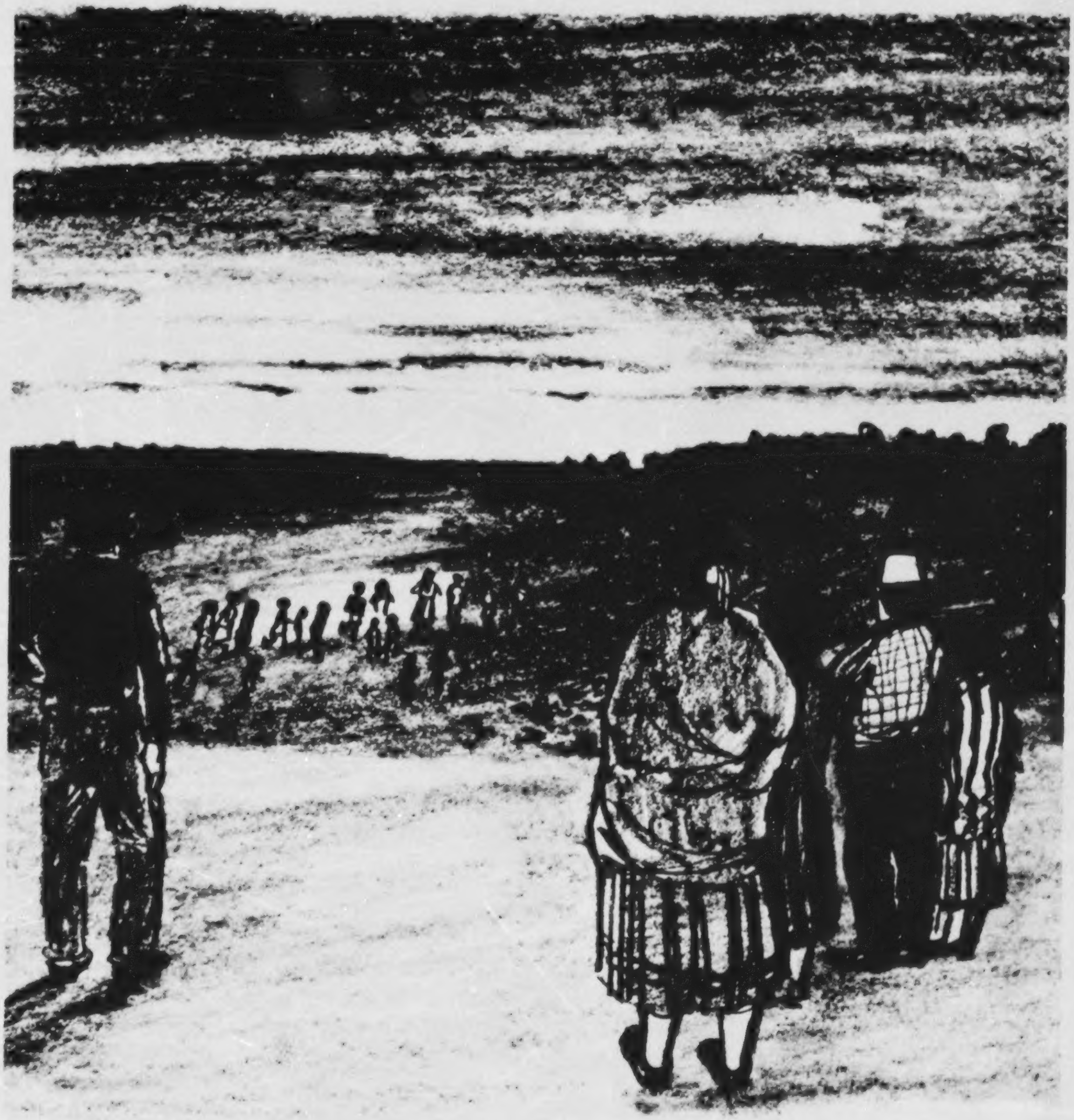
While the "Dawn Songs" are in progress, the Ideal Woman prepares the yucca suds, then applies a bit of sudsy foam to the girl from her feet to the tip of her head.

Yikáíhyiin Didit'ááh dóó Kinaaldá Bitsii' Tánéíígis

Yikáíhdą́ą́' asdzáán bi'dooskanée tsá'ászi' taah yikááh. Yéego táláwosh yileehgo ła' haitłohgo Kinaaldá yikétł'ááhdę́ę́' yaah áyiił'įįh dóó bigodta'gi dóó biwosgi dóó bítáa'gi dóó bine'dę́ę́' yááh áyiił'įįh. Áádóó biyo' dóó bílátsíní dóó biyoostsah taah yinił dóó tánéíígis. Áádóó bitsii' yá tánéíígis. Yoo'ígíí t'áá daditlée'go yee háádiit'įįh Kinaaldá.

Dawn Songs and Hair-Washing

At the break of dawn on the fourth day, the medicine man and his singing companions are in the process of singing the "Dawn Songs" (*Yikáíhyiin*). The *Kinaaldá* and the Ideal Woman begin their early morning duties, to the medicine man's chorus. The woman prepares soap from yucca root (which has been softened in water) to wash the girl's jewelry and hair. Shampoo is made by vigorously rubbing the yucca root with water between the palms of the hands in the ceremonial basket, until white foamy suds appear. Before beginning the washing, the Ideal Woman pinches a bit of foam between her fingers and touches the girl's feet, moving to the tip of her head, following the same blessing procedure as used with corn pollen. The girl, assisted by the Ideal Woman, begins to wash her fine jewelry and then, her hair. The Ideal Woman adorns the girl with her jewelry while it is still wet.



The guests recess outside the hogan to observe the girl's final race before dawn of the fourth morning.

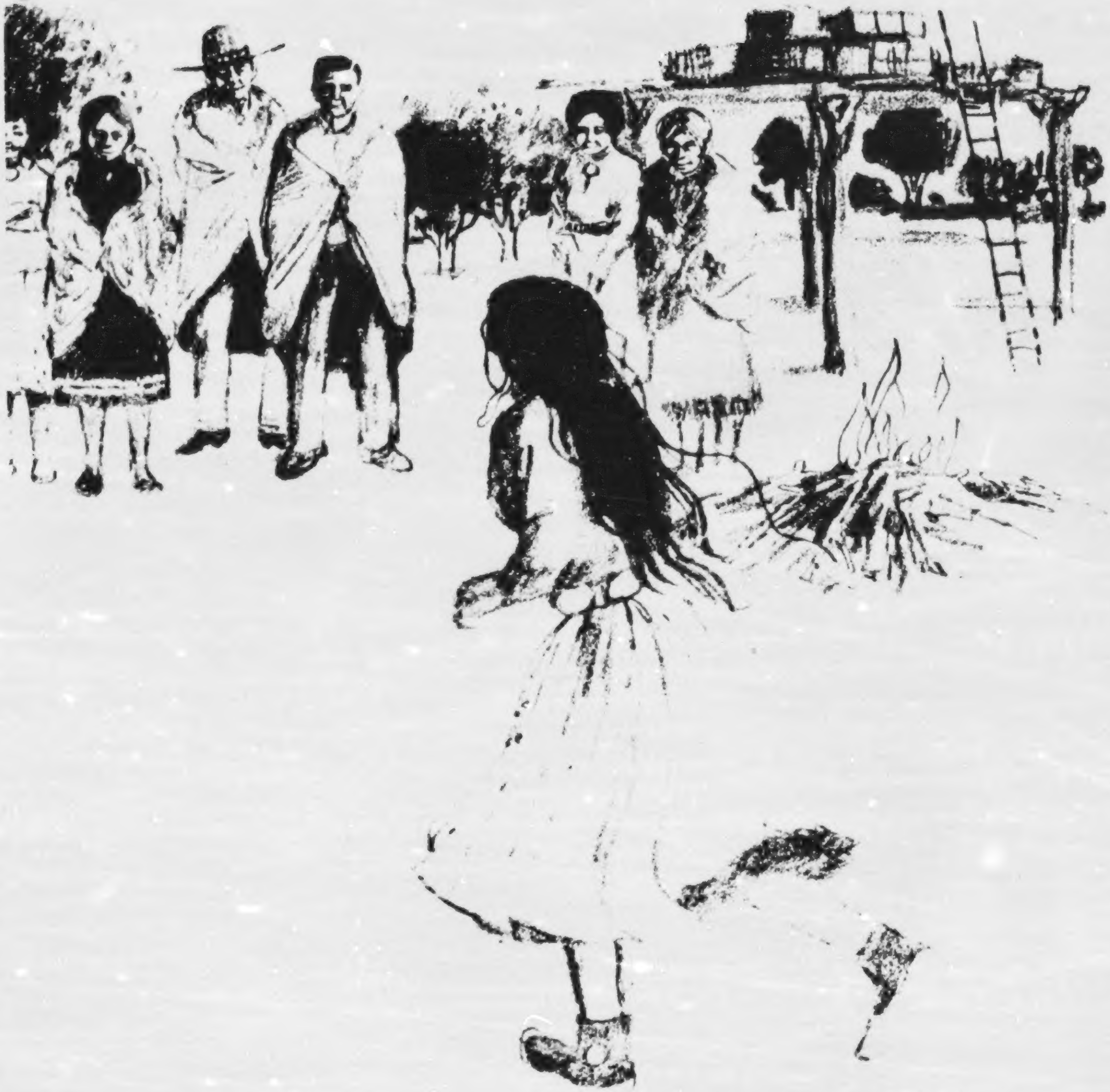
Kinaaldá Dighádílwo'

Bitsii' t'áá ditłée'go ch'élwo' dóó ha'a'aahjigo nídiilwo'. Áłchíní yázhí dóó t'áá háíshįį dighádideeshwoł daníziniígíí akéé' dah diijah dadilwoshgo. Diyin Dine'é dahodiits'a' shįį biniiyé dazhdilwosh łeh. Asdzáán Nádleehé dóó Yoołgaii Asdzáán yidiits'a' dooleeł biniiyé dazhdilwoshgo digházhdíjah. Áádóó díí binahjį' hajáád dóó hajéí bitsxe' dooleeł biniiyé digházhdílwo'.

The Girl's Final Race

With her hair still wet and hanging freely over her shoulders and face, the *Kinaaldá* starts her final eastward run. She is accompanied by younger and older siblings, cousins, younger aunts, and guests of any age who wish to run. As soon as each participant steps outside the hogan, he or she yells loudly to notify the Dawn People, Talking God, White Shell Woman and other Holy People of their activity. The shouts continue through the course of the run and do not stop until the race is ended. Besides making the Holy People aware of their actions, the yelling serves the stated purpose of strengthening the runner's lungs and respiratory system. Guests who choose not to run may still witness the girl's last race from outside the hogan.

The singers begin the "Racing Songs": "Behind her the night has passed . . . Before her the night has passed. . . It is blessed. . .," which continue through the race.



The girl increases her speed as she approaches the ceremonial hogan. Pausing outside the doorway, she enters and walks in a clockwise direction to her sitting place.

Dį́'íjį́į́ Góne' Haiłkááhgo Digházhdílwo'

Ts'ídá nízaadgóó nízhdiilwo'. Níléí nááazhdiilwo'ée̜ biláahdi ahééjílwo'. Tsin noosélígíí t'áá shá bik'ehgo binínáájílwo'. Hakéé' yijahígíí hakéé' ahénínáánájah. Hooghan t'áá áyídí hadziihgo ts'ídá yéego nízhdiilwo'. Jáadee sin nidit'áahgo hooghandi níjílwo'. Wóne'é yah ánálwo' dóó nánídaah. Áádóó ni'dit'ááh. Áádóó tádídíín dajildił, sodazdilzingo.

Kinaaldá t'óó ch'élwo'ígo jáadee sin wolyé hadit'ááh. Díí doot'áałgo hooghanjį' análwo'.

Accompanying Songs and Prayers During the Final Race

This race is longer than any before. Again, the girl marks her turning-point by circling a young tree, plant or shrub. She is closely followed by her running mates, who are careful not to outdistance her.[12] Then, heeding her elders' admonitions that she should strive to build physical strength and endurance, the girl increases her speed as she approaches the hogan. She stops by the entrance, walks in a clockwise direction back to her place inside, and sits.

During this time the set of 12 Dawn Songs is still being sung by the medicine man and his assistants. When all verses are completed, corn pollen is passed in a deerskin pouch to everyone in the hogan, beginning with the males and concluding with females. Each individual prays silently for him or herself, family, and livestock.

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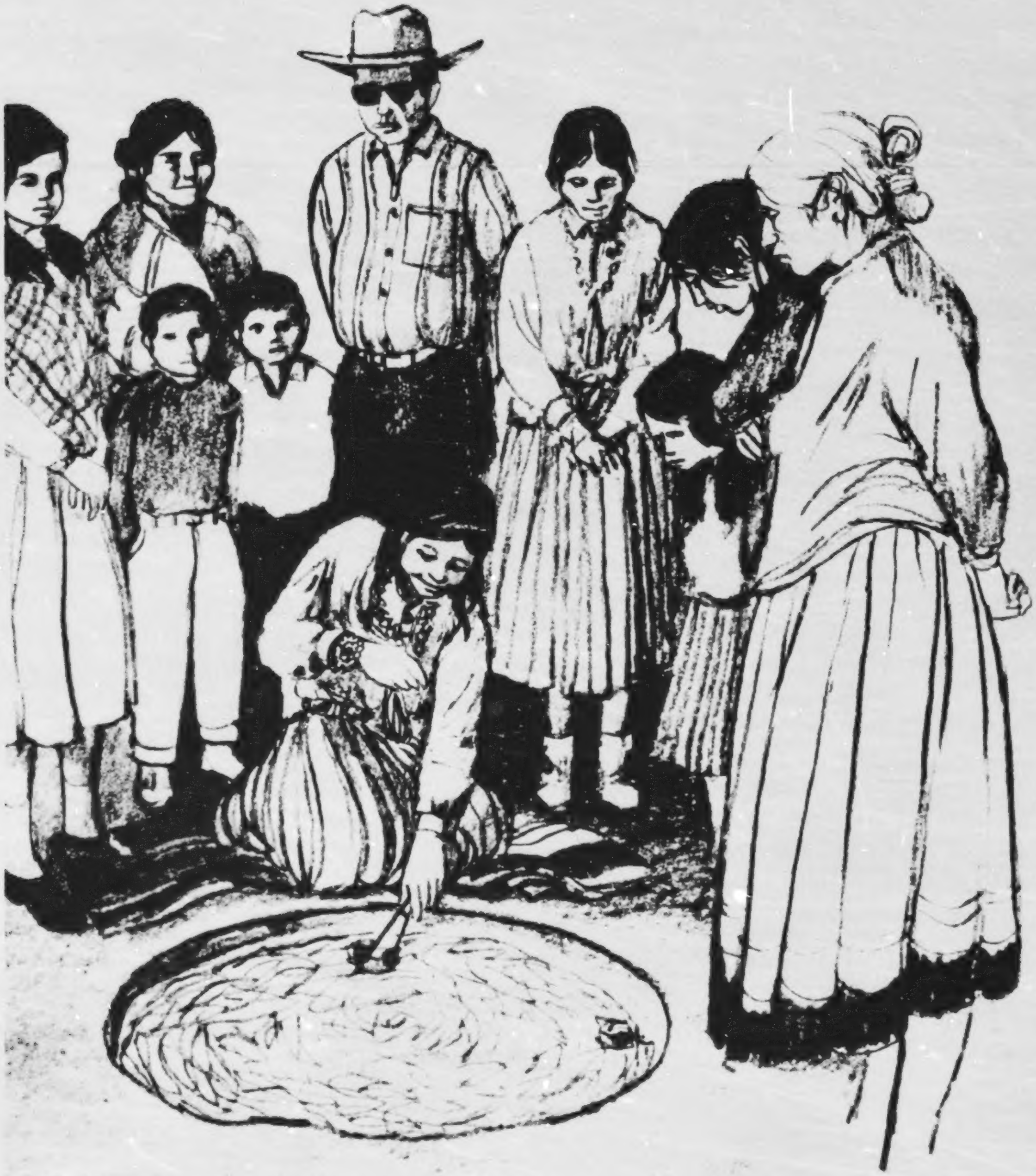
[12] If any runner, excepting the initiate, chooses not to complete the full length of the race, he or she is free to drop out at any time. These runners usually wait at their resting places until the girl returns, joining her for the full length of the race toward the hogan.



The initiate performs the first cutting, removing a piece of cake from the east, south, west and north sides (in that order).

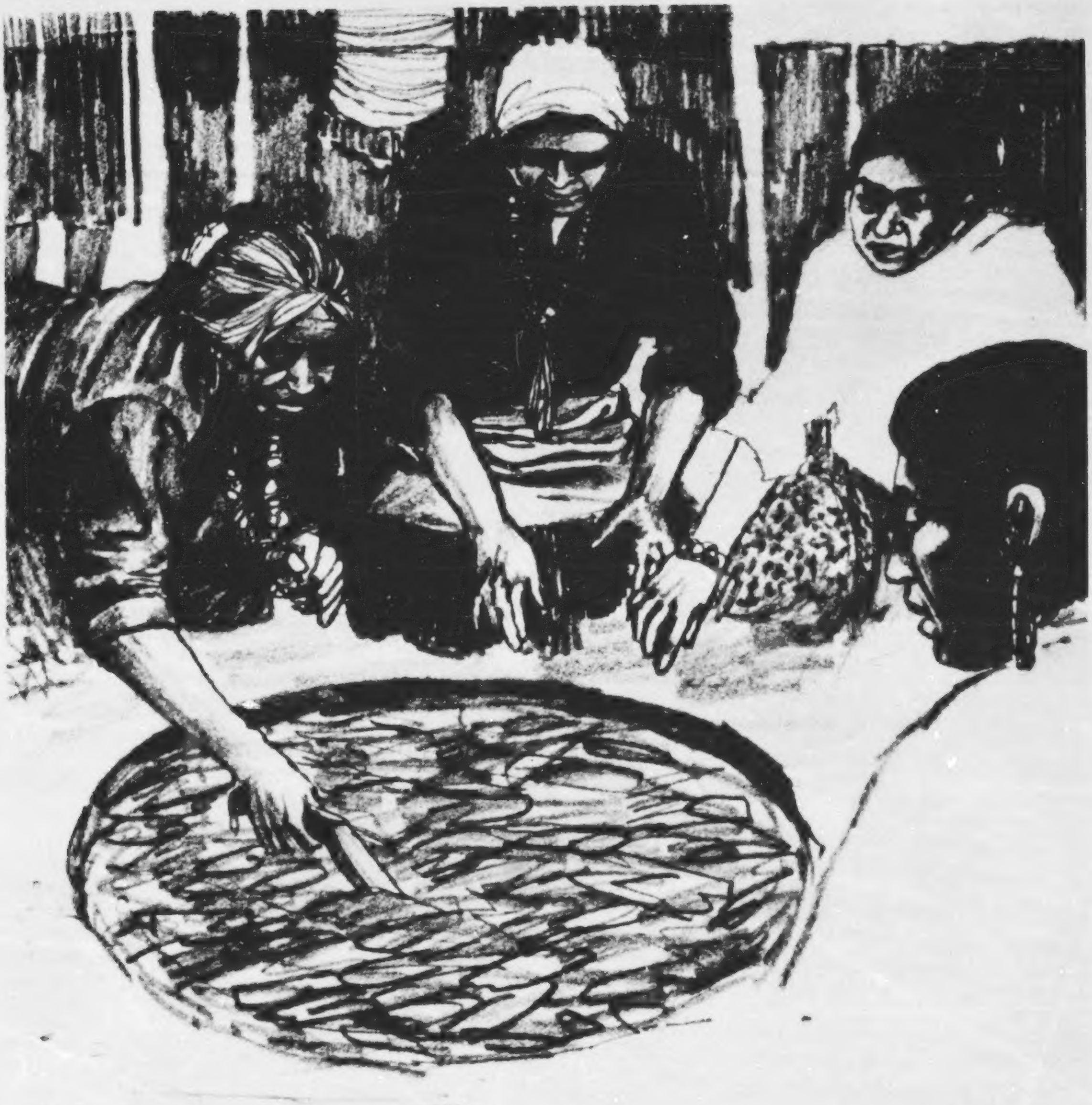
Háá'álgéésh

Alkąąd yik'i déiidiłjahgo yiiskánée t'áá bí kǫ' nahgóó iidinił. Tsíid dóó łeeshch'iih nahgóó iikááh. Niik'áás biniiyé ákól'įįh. Áádóó bikáa'gi bee nahalzhoohí bee bik'eelzhoh. Hodinaahgo Kinaaldá áajį' ch'éghááh. Áádóó háá'álgéeshgo baa ní'diildah. Ha'a'aahdę́ę́'go áłtsé haalgish dóó t'áá shá bik'eehgo shádi'ááhdę́ę́' dóó e'e'aahdę́ę́' dóó nákookǫsdę́ę́'go hanááhálgish.

Cutting the Ceremonial Cake

Meanwhile, the dirt is removed from the top of the baking pit, first by shovel since it is very hot. A straw broom is used to sweep away the fine loose dirt underneath, and the hot coals and ashes are removed. The cake is left to cool.

After sufficient time for cooling has elapsed, the cake-cutting begins. The *Kinaaldá* performs the first cutting; she moves around the cake in a clockwise direction and cuts a piece from the east, south, west and north sides.



The cake-cutting continues under the direction of ceremonial helpers. The initiate then pinches a tiny piece from each of four cut center pieces and buries these in the middle of the pit as an offering of thanksgiving.

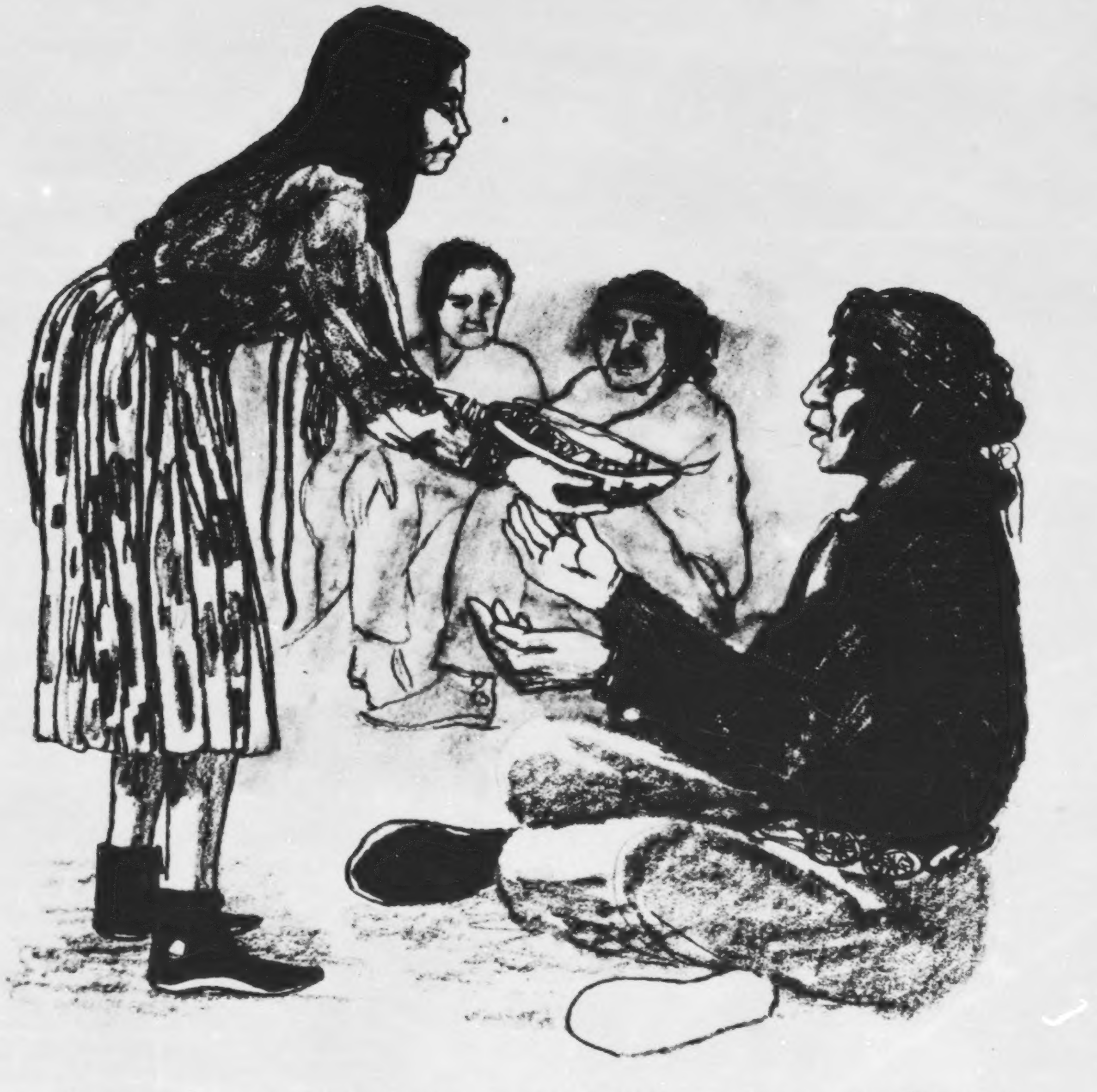
Nahosdzáán Biyeel Ál'įįh

Áłtsé haalgishígií éí alkąąd bijéí wolyé. Hastóí dóó sáanii hááda'ałgéeshgo yaa nídiikah. Daniik'áás biniiyé t'áá ał'ąą naaznilgo ál'įįh. Ałníi'gi dįįgóó ałts'álgish dóó ał'ąą dazhdisho'. Ał'ąą dadeeshzhódę́ęgi ałníi' góyaa bihideest'i'ę́ę łeehnat'ááh. Éí alkąąd bijéí át'é, éí Nahosdzáán biyeel bá ál'įįh.

Offering the Ceremonial Cake Heart To Mother Earth

Male and female helpers continue the cutting, starting with the outer edges of the cake. The remainder is cut into pieces of all shapes and sizes as it cools, but a large round piece in the center is left intact. This is then cut into four pieces. The four cut pieces are pulled apart, leaving room in the center of the pit for the corn meal cake heart (*alkąąd bijéí*).

The *Kinaaldá* pinches a tiny piece from each corner of the four cut center pieces. These are compacted into a small ball and buried at the center of the baking pit. This is believed to be the "heart" of the corn meal cake, and is buried as an offering of thanks to Mother Earth.



The center, prime cut of cake is given by the girl to the medicine man. Other cuts are then distributed to the head singers and assistants, relatives and guests.

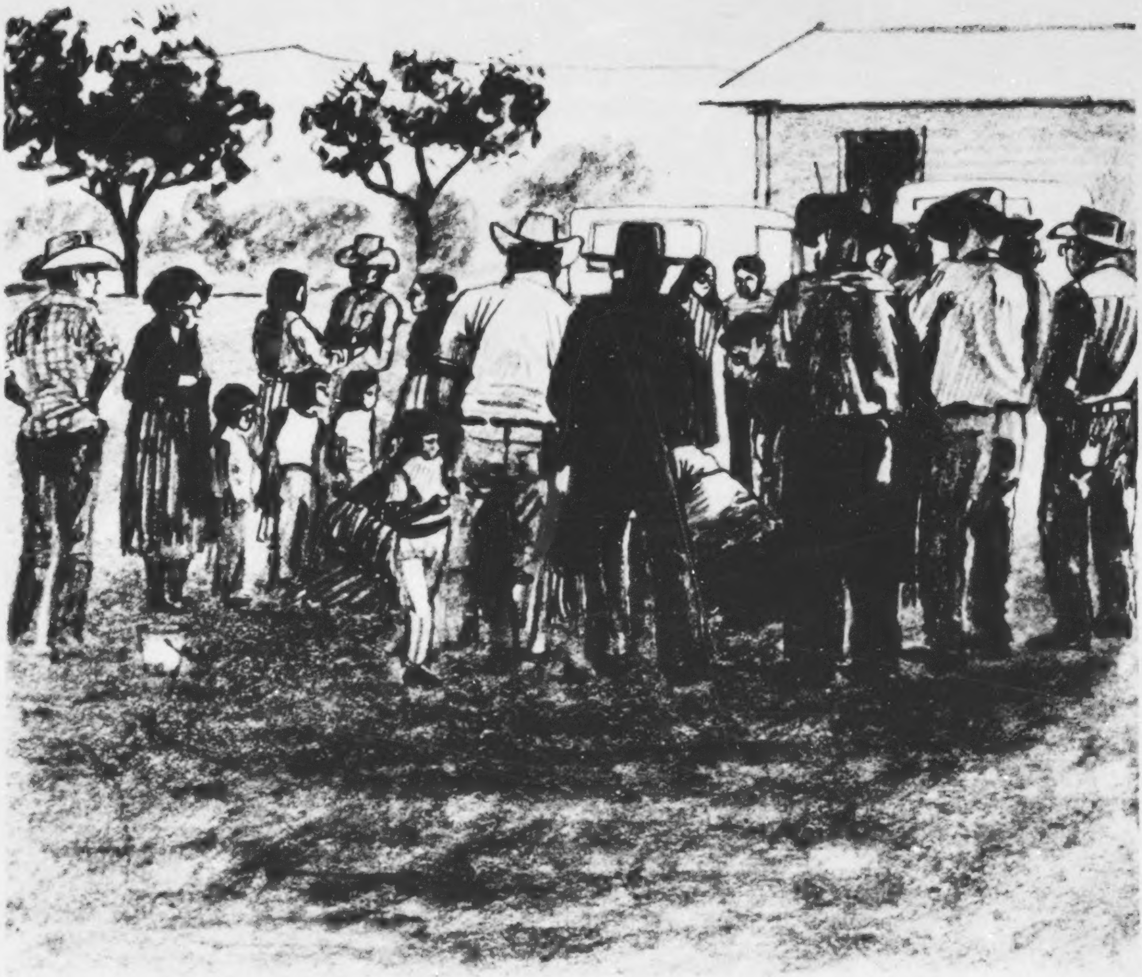
Alkąąd Neiinih

Kinaaldá ts'aa' yee na'akáago alkąąd neiinih. Hooghan biyiin neiidiní'ánée nitsxaago beiit'ááh. Áádóó hada'deez'ánígíí ałdó' t'áá danitsaago bitaa'nih. Éí hada'deez'ánée bik'é bich'į' nida'iilyéego bitaa'nih. Áádóó sáanii dóó hastóí áká'ííjé'ęę ałdó' ła' bitaa'nih. Kinaaldá ts'aa' yee na'akáago alkąąd diné yiteiinih.

Initiate Presents the Gift Of Her Cake

The center cut of the corn cake is considered prime and is usually given by the initiate to the medicine man and his chief assistant(s). The medicine man's fee is or includes the ceremonial cake, and he receives the largest piece. The remainder of the center cuts are then sliced according to the number of main singers who participated in the initiate's Beauty Way ceremony.

The girl places several pieces of cake in her ceremonial basket, and distributes them to the medicine man and head singers, then to other singer-assistants, to the relatives who provided aid and support and finally to the rest of her guests.



A feast of stew, bread, coffee and cake follows the ceremonial cake-cutting. The girl is forbidden to eat her cake. Her ability to resist is viewed as a sign of strong will against temptation.

Abínígo Da'adį́į́h

Ha'nigáahgo yiiłkááh, dibé bitsį' dóó haníígaii. Éí bááh ádaalyaaígíí dóó dahdíníilghaazh doo alkąąd bił dajiyį́į́h.

Nizhónígo oolkąąd lá. Hótsxaago oolkąąd lá. Nizhónígo sit'éé lá daha'níigo ahił dahalne' łeh.

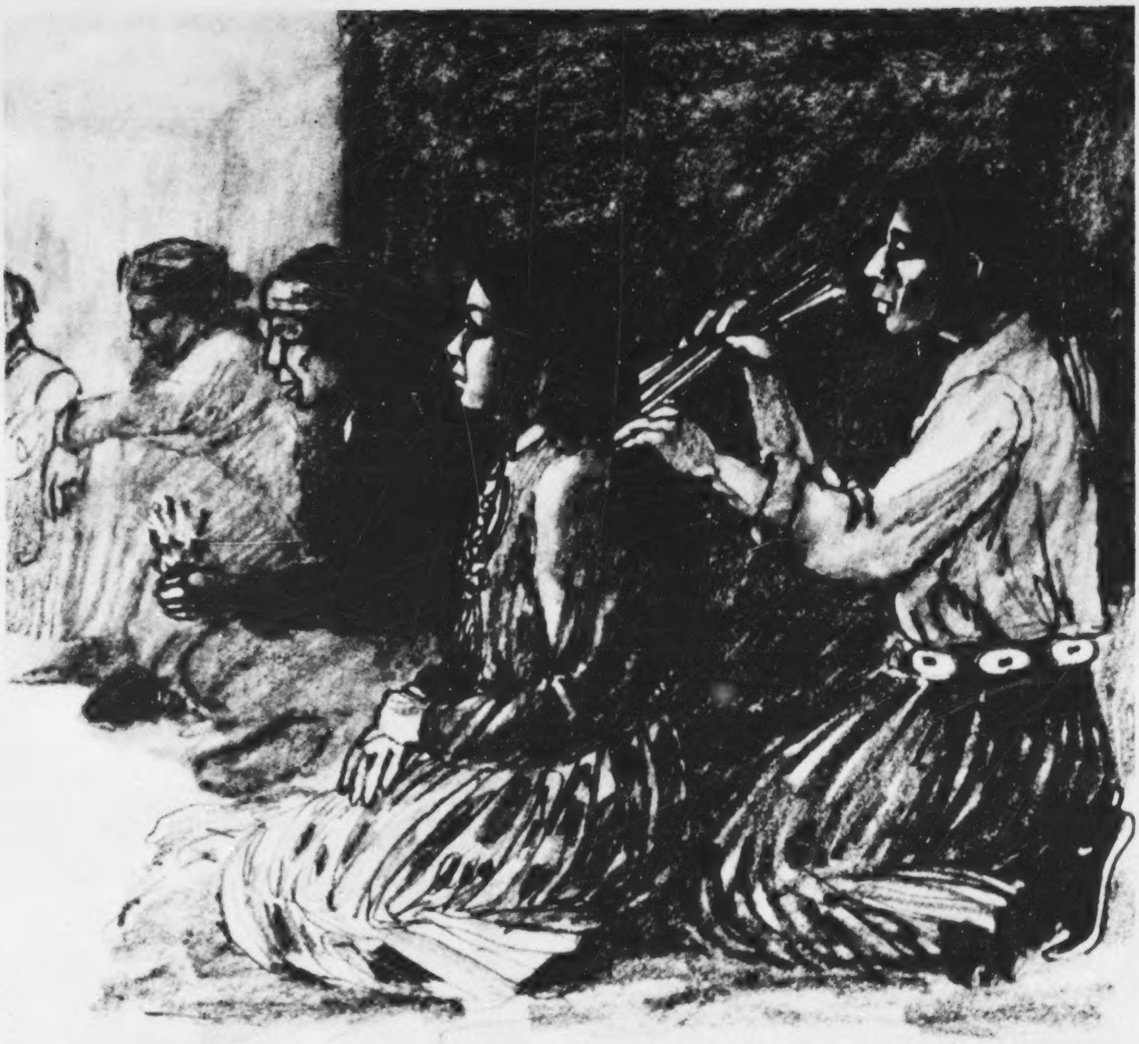
Kinaaldá éí ninááb'di'nitįįh. T'áá hó hwe'alkąąd doo níjídą́ą da. T'áadoo le'é daalkanígíí doo jiyą́ą da. Hawoo' t'áadoo hodina'í biih daazhash, bi'di'níigo.

Fourth Morning Feast

A feast, considered the most important meal of the four-day ceremony, follows distribution of the cake. This special meal consists of hominy and mutton stew, fried and yeast breads, coffee, and the eagerly awaited ceremonial cake.

Guests and participants observe the doneness and texture of the cake, and many remark on the cake's flavor and other qualities. If the cake has turned out well, the girl's family can be grateful for the careful planning and attention of the ceremony's organizers and singers.

The girl has been lectured not to eat her own cake. Denial of this delicacy is viewed as a sign of her will power to resist the temptations she has been warned against in her elders' lessons. The initiate is told that if she eats her own cake, she will develop cavities and lose her teeth before reaching adulthood.



The initiate's hair is combed with a grass brush by the Ideal Woman, while the medicine man sings "Songs of Combing" (*Kinaaldá Yilzhóóhjísin*).

Kinaaldá Bá Alzhoh dóó Yidlish

Kinaaldá ałtso alką́ąd neiinih dóó da'adį́į́h. Áádóó hooghan biyi' góne' yah aníjíjah. Kinaaldá yitsii' yá ye'eztł'ónéé t'áá t'sá bé'ézhóo'ii yee yá náá'áshoh.

Kinaaldá bá alzhóóhjí sin ła' nidit'ááh. Hooghan biyiin niidi'áhígíí t'áá éí łeh. Łahda éí t'áá háida ábi'di'niih. Éí adoo'áałgo Kinaaldá bá alzhoh. Bá náá'álzhóohgo nítágí t'áadoo nahjį' kóníł'íní bi'di'níigo bítáádę́ę́' nahííjoolgo dį́į́' yiskánée éí t'ą́ąjigo bá yilzhoh bitsii' t'áá bił. Sin doot'áałgo éí bik'ehgo tsiighá yilzhoh.

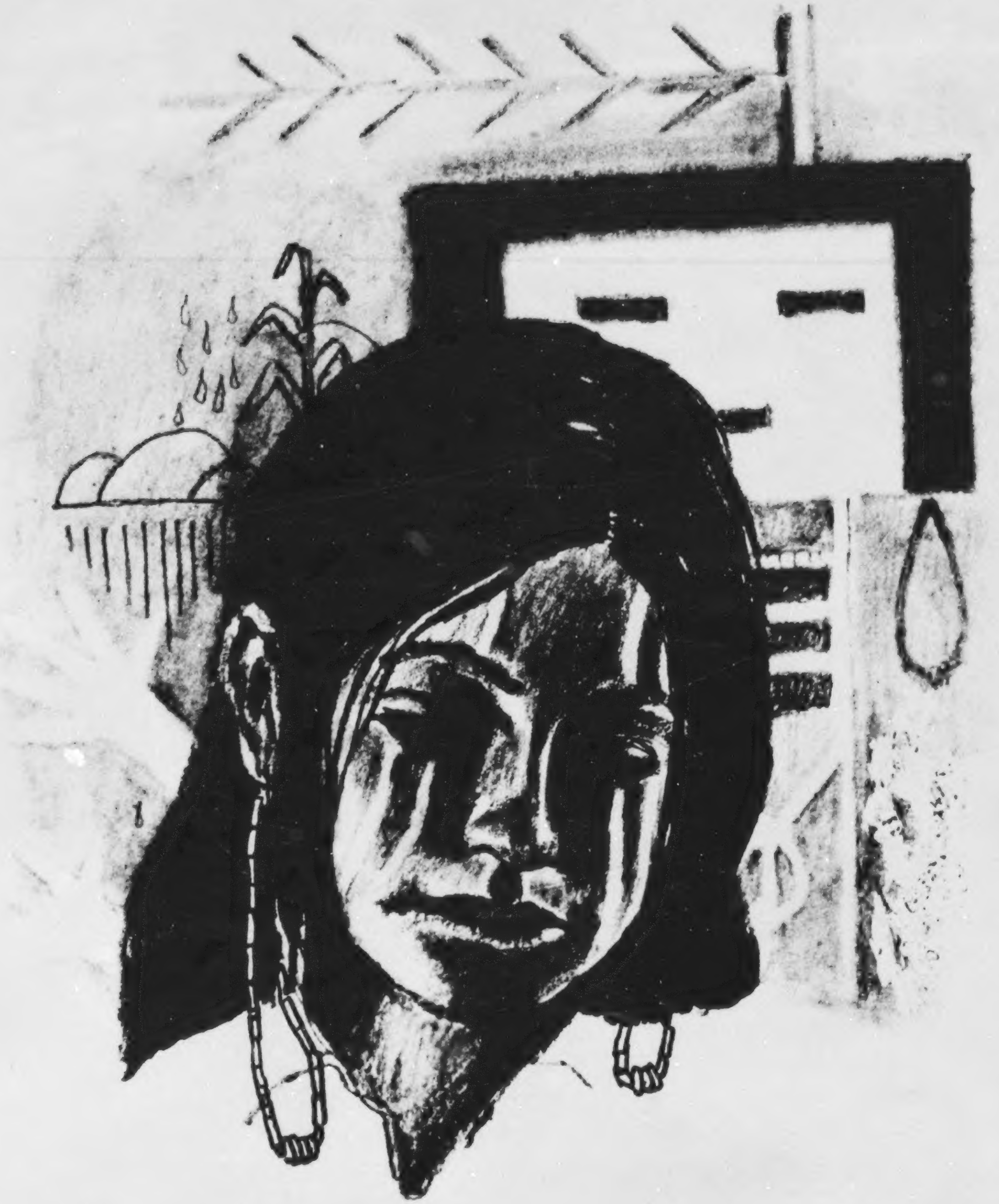
Áádóó Kinaaldá náánádlish.

Combing and Beautifying the Pubescent Girl

The *Kinaaldá* is requested to return to her place in the hogan following distribution of the cake and the morning meal. The Ideal Woman assists the girl, combing her hair with a grass brush to remove the tangles made by the wind during her dawn run. A particular set of sacred "Combing Songs" (*Kinaaldá Yilzhóóhjísin*) is sung by the medicine man or a knowledgeable, elderly male guest. The singing and combing continue smultaneously.

This part of the ceremony is usually referred to as "Combing the Pubescent Girl" (*Kinaaldá Yilzhóóh*). The girl's bangs, which are still hanging down her face as prescribed, are now combed up and pulled back with the rest of the hair. The songs, which are lengthy, accompany the entire combing ritual, and the Ideal Woman is expected to keep pace with the singing.

Typically the fourth day combing rite is witnessed by many visitors. They come to observe the combing and singing, and to receive a final blessing with white clay slip which will follow.



The initiate receives a blessing when the white clay slip is applied to her face and body.

Kinaaldá Yidleesh

Kinaaldá ałtso bá alzhohgo náánadlish. Naasilá dleesh éí bee yidleeshgo sin ła' hanáádít'ááh.

Díí t'áá nííłdįįh hast'edaat'éego ádaal'įįh. Dleeshígíí tó t'áá áłch'įįdígo bitah ál'įįh. Hodinaahgo nídí'oł. Kinaaldá yitsii' yá yę'eztł'ónée ts'aa' biyi'jį' dleesh tayoonih. Kinaaldá k'idéęshjoozhgo nidaah. Áłtsé bikétł'ááhdę́ę́' dóó biwosgi ałchishjí yąąh áyiił'įįh. Áádóó bikétalgi dóó biniitsį'gi ałch'ishjí yąąh ánááyiil'įįh. Bítáa'gi ałdó' ła' yąąh áyiił'įįh. Díigi át'éego Kinaaldá dleesh bąąh ál'įįh.

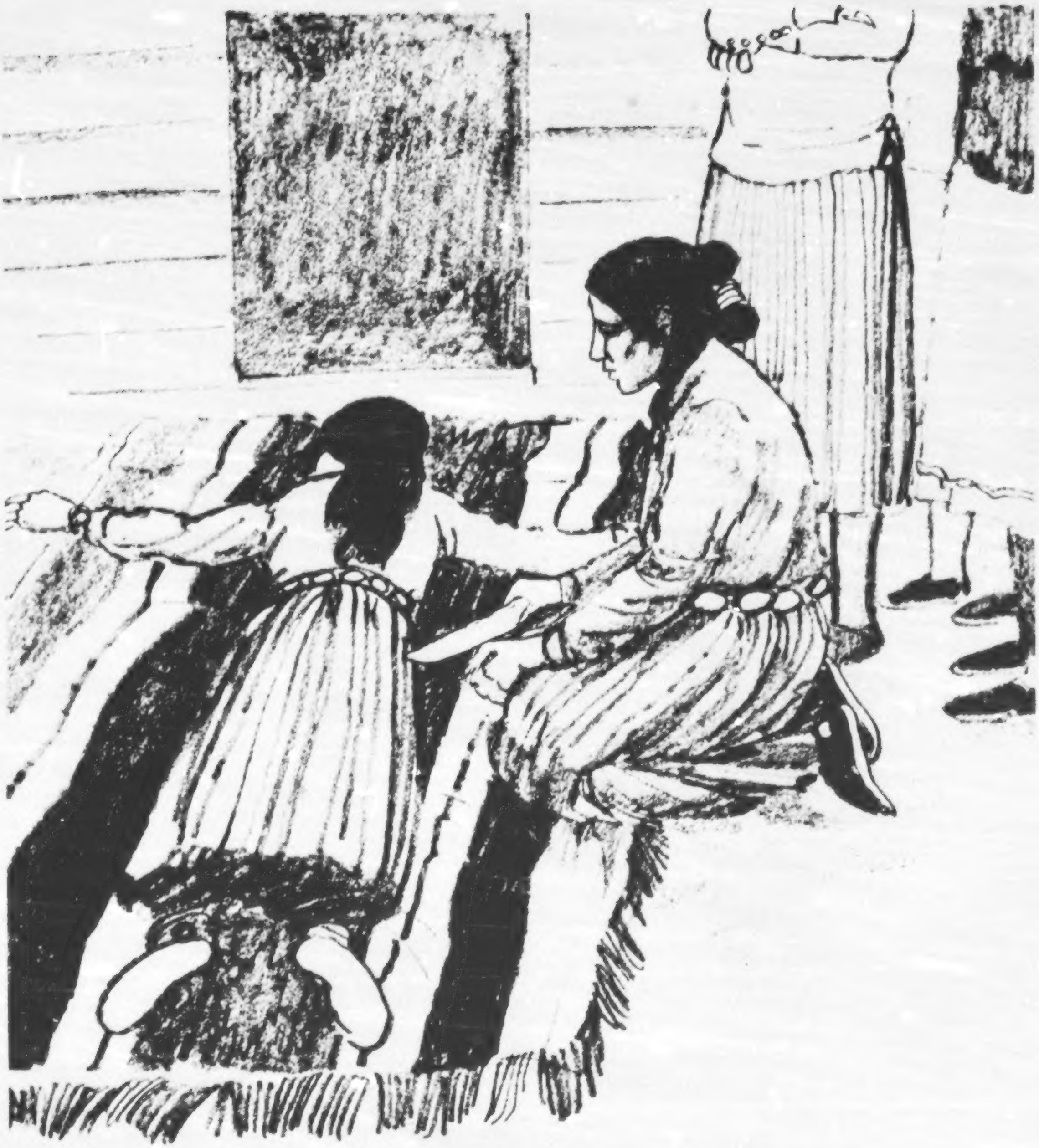
Áádóó dleesh ła' shąąh ádoolnííł danizinígíí bąąh ádaal'įįh.

Application Of the White Clay Slip

When the girl's hair has been fully brushed and the Combing Songs have ended, the medicine man begins another set of songs which is associated with Combing Songs. These songs are referred to as "Application of the White Clay Slip Songs."

A special white clay slip which has been prepared beforehand is softened and moistened with a bit of water, usually by the initiate's mother or maternal female relative. The clay is moistened in the girl's ceremonial basket, and the softened clay is then applied by the Ideal Woman to the girl's body, starting with her toes and proceeding to her head. Her face is painted on each cheek, in an upward motion. The slip is applied with four single straws pulled from the wild wheat grass used to make a comb.

Afterward, any guest who wishes to may touch a bit of clay slip and apply it to their cheeks.



Blankets are piled outside the hogan, and guests place their valuables on the blankets to be blessed. The initiate then lies on the blankets for her final molding and massaging by the Ideal Woman.

Kinaaldá Nibí'él'ees

Ła' ninááʼiildéeh łeh. T'áá áłts'íísígo nináághaah éí biniiyé diné ła' ninááhákah. Alkąąd ła' deeshįįl danízinígíí ádaat'įį łeh.

Beeldléí dóó abaní dóó ch'idí ałk'i nihe'nił. Áádóó t'áadoo le'é bikáa'jį' nideeshłééł danízinígíí yikáa'jį' nida'iinił.

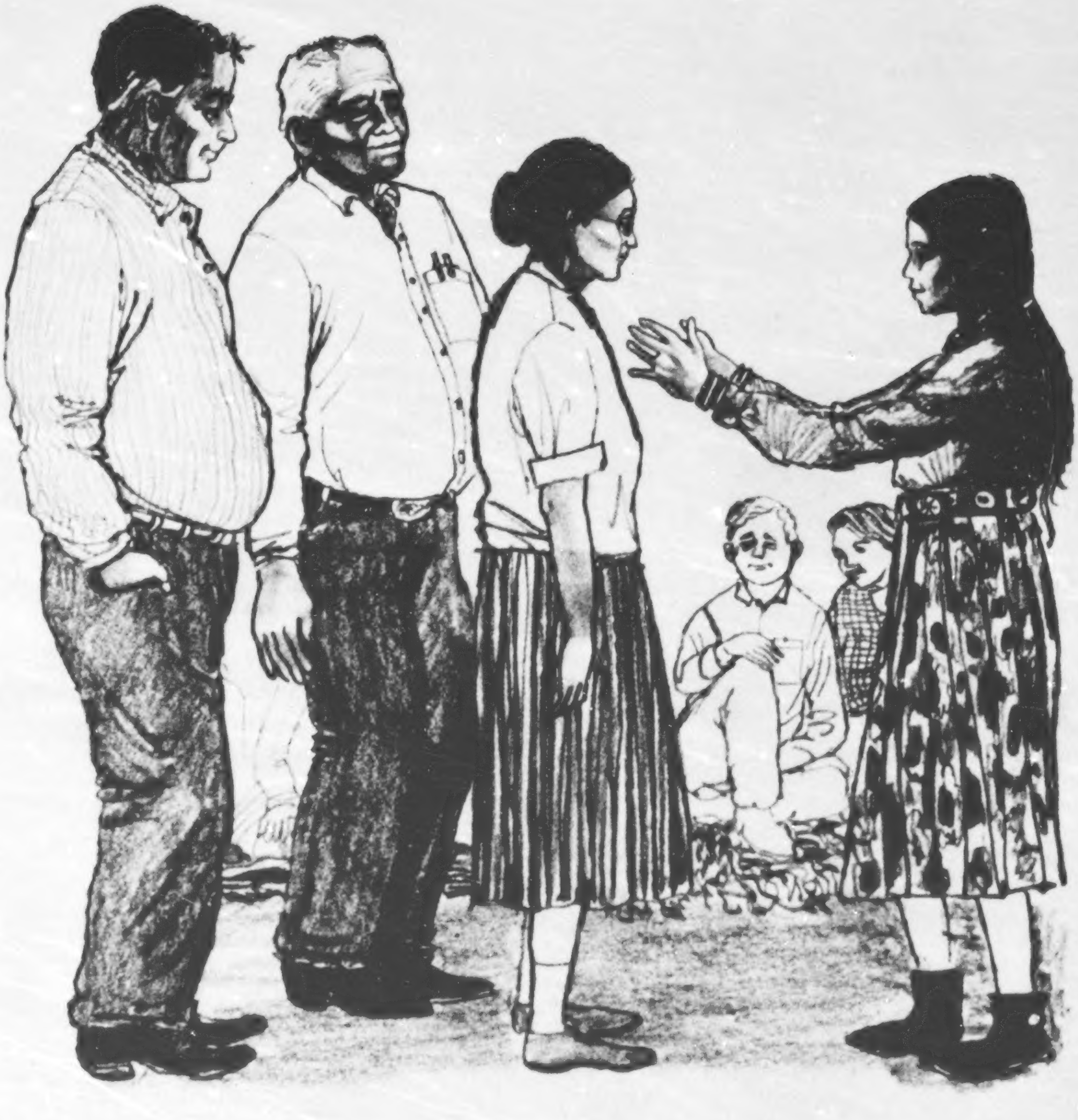
Éí Kinaaldá azkaadgi beeldléí alk'í niheesnilígíí yikáa'gi tsé'yaa nitééh e'e'aahjigo bitsii'go. Áádóó bee ník'íníltłish bee nabí'él'is. Bikétł'ááhdęę' dóó bitsiijį'.

The Final Massaging and Molding Of the Initiate

Newcoming guests often arrive on the final morning of the ceremony. They come to consume the ceremonial cake and to have their possessions blessed by allowing the initiate to touch and handle these items.

A pile of blankets is stacked outdoors at the side of the hogan. (The blankets may be arranged indoors; choosing the location is the responsibility of the ceremony's female organizers.) All participants, even new arrivals, may have their possessions blessed by placing them on the pile of blankets.

The *Kinaaldá* lies face down on the blankets, her head facing west. A weaving batten is used by the Ideal Woman to massage the girl. The woman starts with the girl's toes and moves the batten upward to the tip of her head.



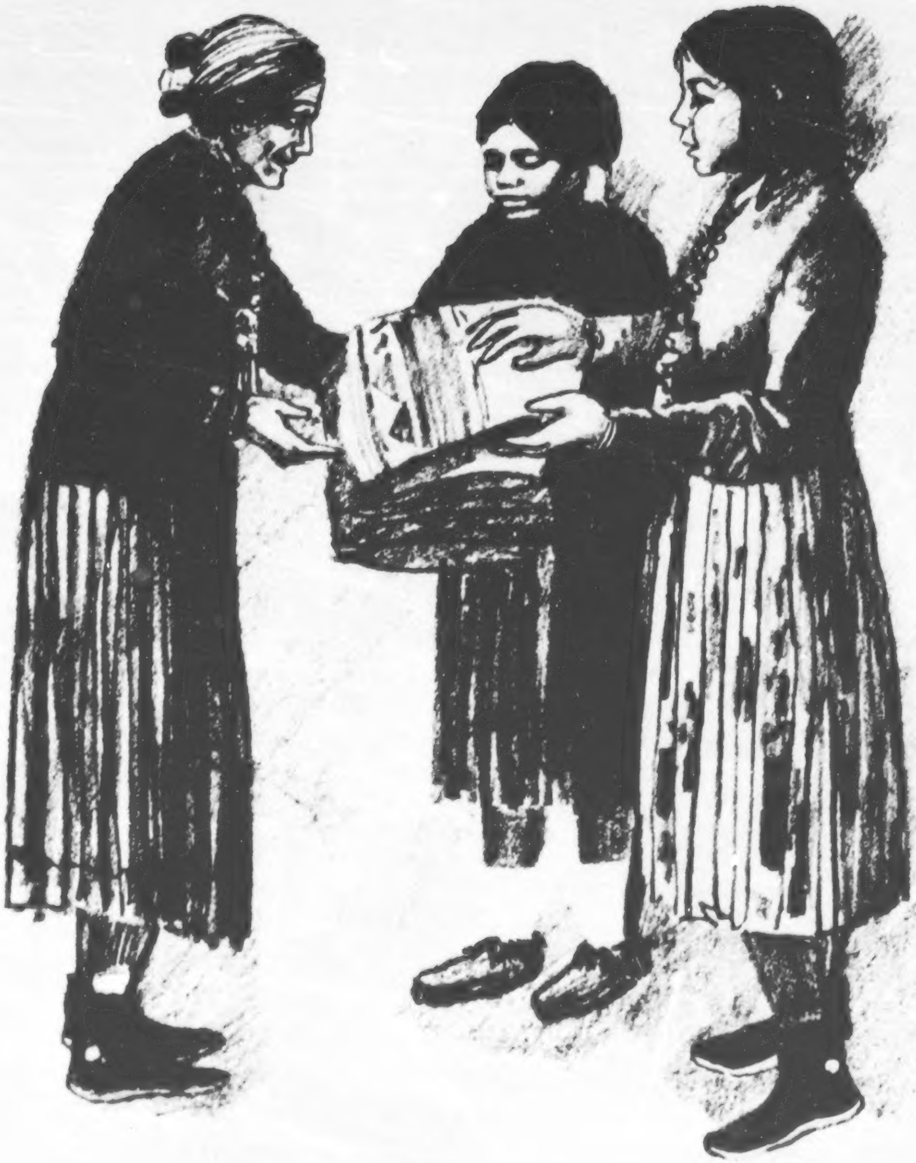
The *Kinaaldá* "stretches" small children and others who stand before her to receive the blessings of Changing Woman.

Áłchíní Dadilts'ǫǫd

Kinaaldá nabí'él'is dóó beeldléí ałk'i niheesnilę́ę yikáa'gi yiizįįh. Áádóó áłchíní yázhí deiidiłts'ǫǫd łeh. Díí nineez dooleeł dóó ayóo bidziilgo nooséél dooleeł níigo deiidiłts'ǫǫd łeh. Áádóó t'áá háida shidi'doolts'ǫł nízinígíí ałdó' náádeiidiłts'ǫ'. Kinaaldá yits'ą́ąjį' deiizį'go dabi'dilts'ǫǫd łeh sodilzingo.

Stretching Of Children and Others

After the girl is molded and massaged, she stands on the edge of the pile of blankets. She now represents Changing Woman, and is able to impart the blessings of the diety. She "stretches" small children and others who want to be stretched or to have their "paunches" pushed in. Participants stand before her, and the girl touches them from the waist up as though lifting the person; she then touches them to the side, and finally moves her hands upward to the person's head. Silent prayers, usually repetitive of those uttered on the first day's stretching, accompany this rite.



The pubescent girl returns the owners' possessions.

Hataaná'á'niih

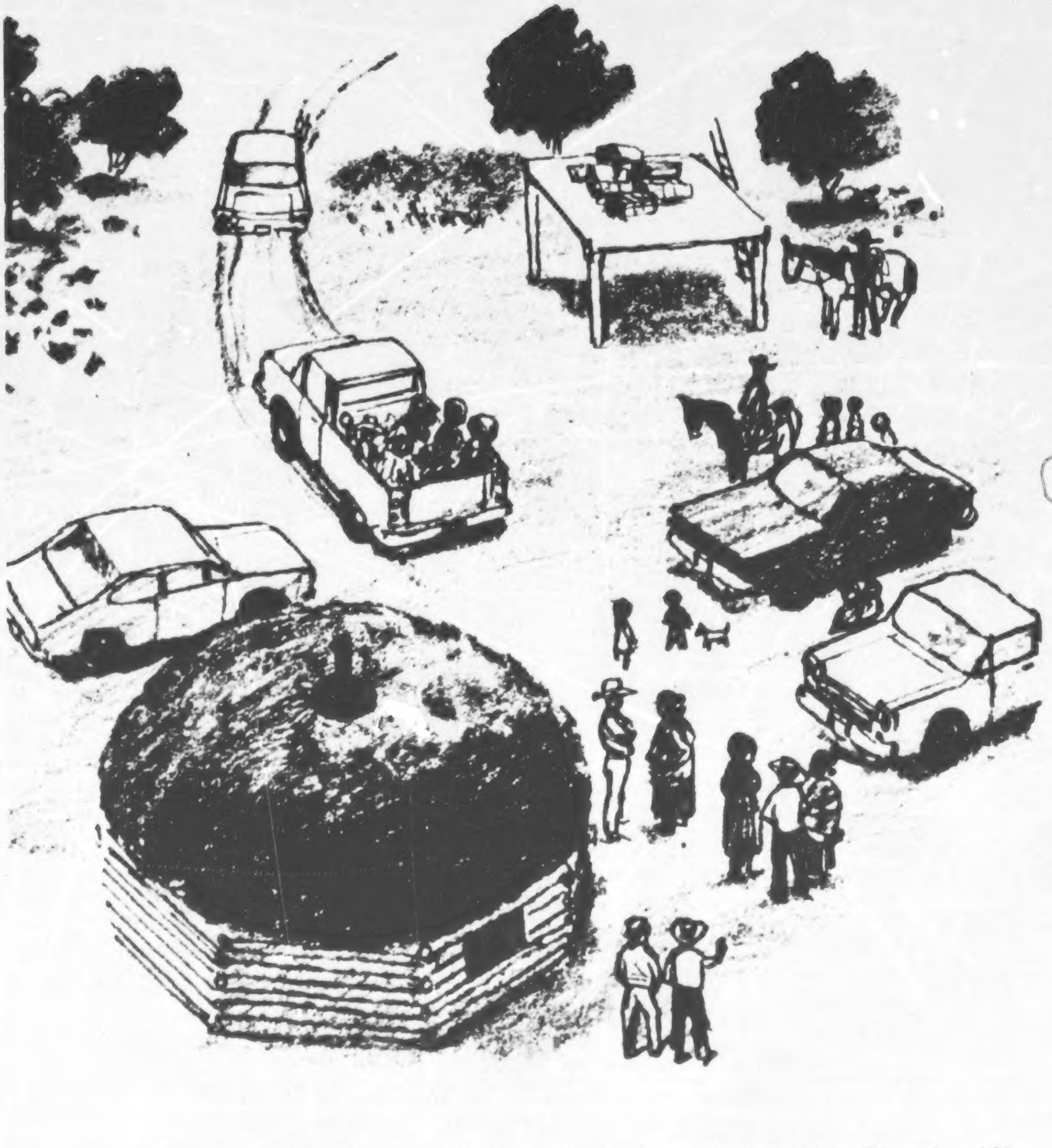
Áádóó beeldléí ałk'i niheesnilę́ę dóó t'áadoo le'é áajį' diné nidayiiznilę́ę Kinaaldá ninéíí'nih. Éí, "Dííłą́ą ahéhee', shibeeldléí ła' bínéiidoołhęsh. Shiyo' nizhónígíí la' nááhodoodleeł. Shílátsíní da nááhodooleeł," daaníigo yaa ahééh danízingo t'áadoo le'é áajį' nidayiizinilę́ę bitaaná'niih łeh sodadilzingo.

Hooghan biyi' nahagháhí góne' Kinaaldá bá alzhoh. Áko índa bitsiiyéél bá ál'įįh. Éí bitsii' t'áá be'estl'óǫgo dį́į́' yiłkááh.

Reissuing Of Guests' Possessions

When the stretching rite is concluded, the girl begins to return blankets and other possessions to their owners. The owners express their gratitude with such statements as, "I'm thankful for this blanket. . . I hope to receive a new blanket just like it . . .," or, "May I be wealthy with jewelry and other precious possessions in the future. . ."

The initiate then retires inside the ceremonial hogan. There, the Ideal Woman combs and ties the girl's hair at the back of the neck in a traditional knot, using the same buckskin strap tie the girl has worn throughout the ceremony.



Completion of the stretching and hair-tying rites ends the girl's Blessing Way ceremony. Participants may now leave for their homes.

Dibé Tádídíín Bizaajááh

Aná'iildahgo amá dóó azhę́é dóó Kinaaldá dóó yił háájéé'ígíí dibé bighangóó yikah. Áadi deenásts'aá dóó dibétsá'ii ahidii'nilgo tádídíín bizaajih. Áádóó tł'ízí ałdo' naakigo ákól'įįh. Áádóó dibé t'áá yá sodilzingo dibé bighan biyi' tádídíín ahénéiinił.

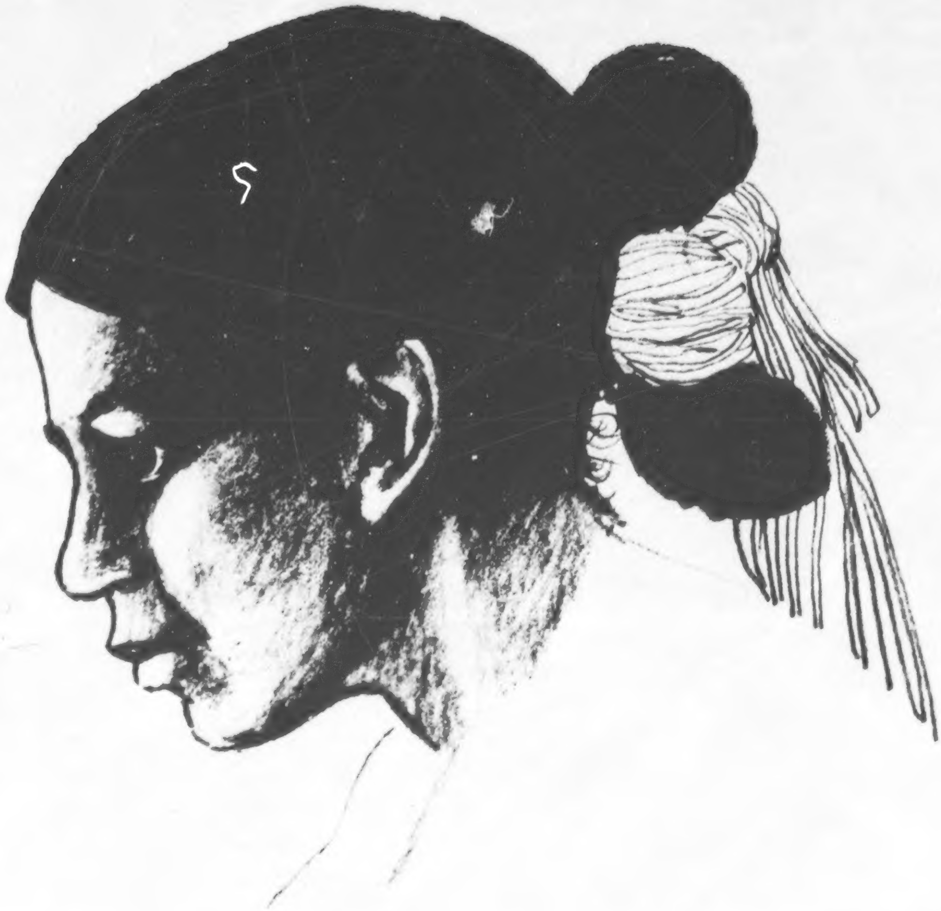
Áádóó łį́į́' bighanjí t'áá ákónáánál'įįh. Łį́į́chogii dóó łį́į́tsa'ii tádídíín bizaajih. Łį́į́' bighan ałdo' biyi' tádídíín ałhénínáání'nił bá sohodizingo.

Blessing the Family Herd

This formally ends the girl's Walking Into Beauty ceremony. All participants except close family members (the girl's co-residents) leave for their homes.

At this time the pubescent girl goes with her mother and father to the family sheep corral. With her parents' assistance, she blesses the herd. She first places a bit of corn pollen in the mouth of the ram and/or dominant ewe. Another bit of pollen is placed on the dominant sheep's head and some is sprinkled forward as though blessing a human. Then the girl blesses the entire flock by sprinkling corn pollen in a clockwise direction throughout the corral.

The family moves on to the stable. There, one or two horses (preferably stallions or mares with a good bloodline) are blessed with corn pollen. Finally a blessing is given to the whole stable.



The girl is said to possess the power of Changing Woman, and is expected to remain holy for four days following the ceremony.

Kinaaldá Ałtso Nahałaah

K'ad éí Asdzáán Nádleehé nahalingo hadziil dóó nitsíjíkees. Nizhónígo ałdó' nahoji'áa dooleeł. Éé' bii' jiztínígíí éí ałk'idą́ą́' Asdzáán Nádleehé Kinaasda'go baa hane'ígíí t'áá ákót'éego baa nitsáhákees łeh. Áádóó níláhgóó áká'áká'aníjílwo t'áádoo le'é honaanish łeh t'áá ákódígíí. Áádóó atsį' éí doo nijiłgizh da. Dił éí doo hála' bąąh dooleeł da. Aádóó t'aadoo le'é doo nijiłne' da. Chizh doo ahizhdiłne' da. Nazhniłkaadgo éí t'áá áko. Níláhgóó chidí bee ch'aana'adáhígíí éí dooda. Nazh'niłkaadgo ałdó' dibé doo atíjił'įį da. Álchíní yázhí da éí bich'į' há'áhwiinít'įįgo álį.

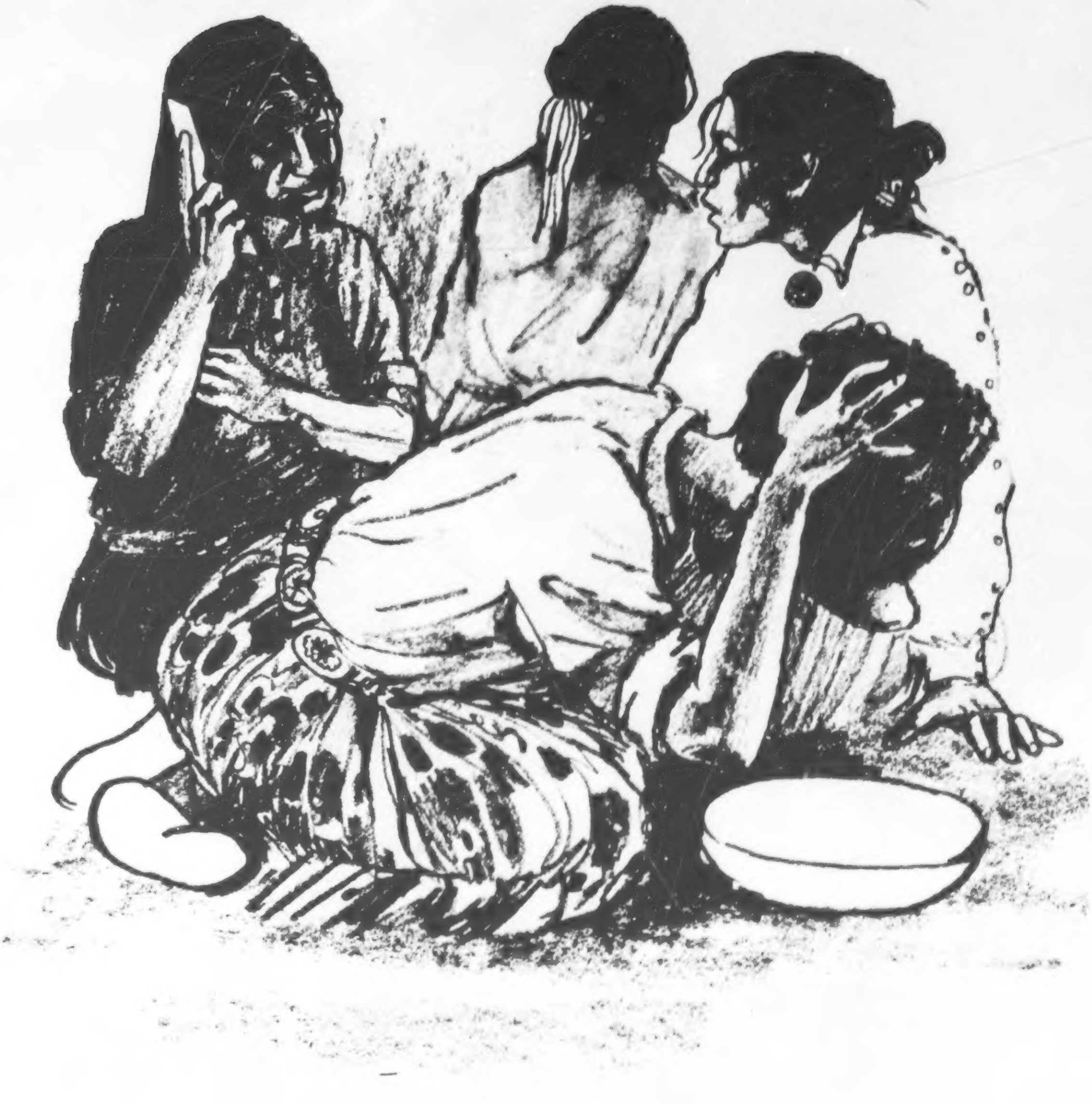
Ná'áhwiinít'įį dóó t'áá ałtsojį' nił hadlee'go í'dííníłzin. Éí sáanii síníłįį'go t'áá akónít'ée dooleeł. Táadoo le'é yá'ádaat'éhígíí bee hadínít ée dooleeł, ho'di'níigo éí bee nahodi'nitin łeh.

Four-Day Holy Period

The initiate is encouraged to remain holy now that she has "walked into beauty." She is said to possess Changing Woman's power, and must hold this power as a sacred trust. Thus, she remains adorned in her fine ceremonial clothing and jewelry for four days.

During this period she may assist with cooking but is forbidden to cut meat, come in contact with blood, pound or chop wood. She can herd sheep but she may not ride in a motor vehicle. She should not harm the sheep, and should behave with gentleness toward children. She should not use any harsh language. The girl is admonished by her elders to mind her manners and to be cheerful and generous.

In sum, the girl's behavior should reflect ideal Navajo values concerning the role of a woman. By behaving in accordance with these values, the girl shows that she has learned the lessons of her elders given before and during the ceremony, and that she accepts the responsibilities of an adult.



The recent initiate and her female relatives wash their hair on the fourth morning following the ceremony.

Kinaaldá Bik'i doo liwosh dóó Dį́į' Yiłkáahgo

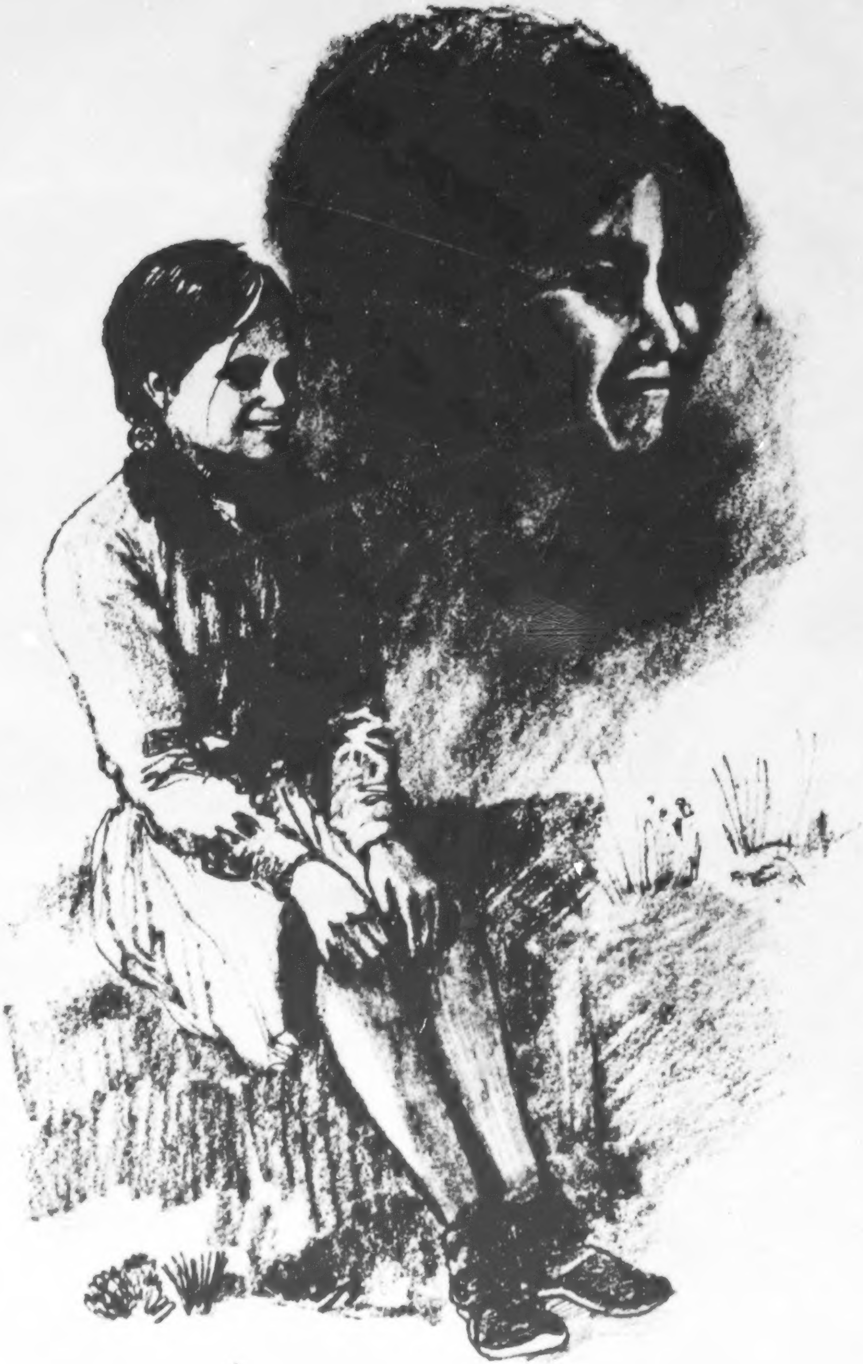
Dį́į' yiłkáahgo éí tálą́wosh ła' há hanáánátį́įh. Éí dootl'izhii bee hazhdít'éhígíí bee táájígis. Áádóó hatsii' bee tánínáájígís. Hatsii' náltsihgo éí t'áá hó jinízinígi át'éego ájiił'įįh dóó t'áá hó jinízinígi át'éego ééhji'nah. K'ad éí doo áłchíní yázhí nahalingo haa nitsáhákees da łeh.

Kinaaldá tá'ádígisgo bik'éí yił dabighanígíí ałdó' t'áá át'é tá'ádadigis.

Fourth Morning After the Ceremony

On the fourth morning following the ceremony, yucca root soap is again prepared for the girl by her mother and/or maternal female relatives. The girl washes her fine jewelry first, then washes her hair. When her hair is dry, she may arrange it according to her own wishes; she is also permitted to dress as she wishes. She is no longer considered a child, but is accorded the respect given to young Navajo women.

After the girl finishes, her immediate family may also wash their hair and bathe.



The girl has reached the stage at which she is expected to make independent decisions and execute the life tasks of an adult.

Díigi Át'éego Kinaaldá Bik'i Nahaghaah

Kinaaldá bitsii' bá be'etl'óóh bijį́ áhoolyaa dóó níléí tá'ádígisįį' nahaghaah kininááháldaahgo éí t'áá ákót'éego náá'áłkąąh. Naakidi há yii'aah. Ákót'éego éí yíighah niilwod wolyé.

Áádóó t'áá náás silį́'ígíí sáanii nahalingo nitsíjíkees łeh. Áádóó ha'áłchíní hodooleełjí baa nitsíjíkees dooleeł. Áádóó haghan hazlį́į' dóó t'áá hó dibé dashdidooléél. Hamá dóó hazhé'é éí t'áadoo ba'jólíhí iiná ájíléeh dooleeł, t'áá hó nahoji'áhígíí bik'ehgo.

End of the First *Kinaaldá:* "One Begins Thinking for Oneself"

These activities mark the end of the girl's first puberty ceremony. At her second menses a similar Beauty Way ceremony, which includes baking a ceremonial corn cake, is held. The second, final ceremony is called *Yíighah niilwod* meaning, "She evened out her race."

Although she will have another puberty ceremony, the girl is now considered a young adult. She has reached the stage of growth and development when "one begins thinking for oneself" (*ádá'nitsídzíkees dzizlį́į́*). She is expected to understand and be able to execute the important life tasks of caring for the family, home and livestock, and to make decisions for her future as an independent household head.

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*n.d. indicates no date for publication